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# FOVRE SERMONS VPON SEVE-rall partes of Scrip-ture,

Preached by GEORGE GYFFARD, *Preacher of the worde, at Maldin* in Essex.

*AT LONDON*
Printed by Thomas Iudson, for *Tobie Cooke*, and *Robert Walker*,
1598.

# The Textes of the foure Sermons.

## THE FIRST SERMON

1. Tim. 6. Chap. ver. 17. 18. 19: *Charge them that are rich in this world, that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantly all thinges to inioye,) &c.*

## THE SECOND SERMON.

1. Ioh. chap. 5. ver. 7. 8. 9. 10. 11. 12. 13. *For there are three which beare record in heauen, the Father, the worde, and the holy ghoſt, and theſe three are one, &c.*

## THE THIRD SERMON.

Hebrewes 12. ver. 16. 17. *Let there be no fornicator or prophane perſon, as Eſawe, which for one portion of meate ſolde his birthright, &c.*

## THE FOVRTH SERMON.

Rom. 6. ver. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11: 12. 13. 14. *What ſhall we ſaye then? ſhall we continue ſtill in ſin that grace may abound? God forbid, &c.*

BIBLIOTHECA BODLEIANA

# TO THE RIGHT worshipfull Master Edward *Lewkenor esquire, one of her* Maiesties Iustices of the peace in the countie of Suff. and to the right vertu-*ous and christian Gentlewoman, Mistris* Susan Lewkenor his wife, grace with all abundant blessings of this life, and the life to come.

*THe complaint of many both learned and verie godlie persons, that the Church is burthened and incõbred with too great a multitude of bookes, is not made without cause, being grounded vpon the most holy worde of God, as also confirmed by experiẽce, in that*

good houres are vnprofitablie ſpent, pietie with true holynes not a little hindred and impaired. Howbeit, it ſeemeth rather to be directed againſt vaine friuolous and trifling pamphlets, wherein lewde and ignorante perſons haue onely taſte and delight, but eſpecially againſt mõſtrous inuentions, vncleane and impure writings, which doe infect and defile, both doctrine & manors (thereby deſeruing as a moſt contagious and peſtilent ayre to be conſumed and diſſolued with fire from amongſt the people of God) and not againſt

the

*the wise and learned trauailes of godly men, whose whole purpose and indeuour, is to profite the Church, and to further the knowledge and religion of the Lorde. For varietie of good and profitable bookes, seemeth to be necessarie (and therefore would not be wanting) both for the increase of knowledge and learning, because one man, or a fewe, see not all thinges, as also for that euery man writeth not in one forme and maner, and therefore cannot answere the capasitie of euerie one, for some fitte themselues for smale and*

*meane capacities, and ſome for learned and great vnderſtanding. Beſides, one hath neede of one ſpeciall inſtruction, and one of another, this man delighteth in one comforte and remedie againſt his temptation, and another in that which beſt aunſwereth his infirmitie. Furthermore, Sathan hath daylie newe deuiſes to aſſaile the faith of Gods elect, and to drawe thē into ſinne neuer heard of before, which the Lorde by his ſpirite doth not onely reueale to ſome of his ſeruants aboue others, but*

*proui-*

prouideth remedies accordinglie, which becauſe they cannot be miniſtred alwayes by worde of mouth; they are to be made knownie by writing to them that ſtand in neede. And ſurely the bountie & riches of Gods mercie are ſo large, and his care of mans ſaluation and happines ſo great, that euen as he hath prouided variety of creatures for euery mans taſt, and vſe: ſo hath he prouided varietie of ſpiritual graces, for euery mans benefite & delight, to the end that euery man might profit with cõfort &

pleasure, or else be left without all excuse. The consideration of which reasons, and some others (Right worshipfull) caused me, after I had obtained at the handes of that worthie Minister of Iesus Christ, Master Gyffard, these fewe Sermons, whereof he is the Author, to publish them in print to the view of the world. Not therein respecting so much mine owne gaine and commoditie, as the good and benefite of the Church of God. Whereof I conceiue no little hope, both by reason of the fruite and benifite which haue re-

redoũded to the comfort of many by his former workes, as also for the excellẽcie of the doctrine conteined herein, the which I rather commit to the iudgemẽt of the learned, and wise Christian reader, then to commend them my selfe, least in prayſing them for want of iudgement & wiſedome, I ſhould in ſtead of beautie, bring diſgrace vpon them. Whatſoeuer they be, I thought it meete to Dedicate them to your worſhippes, moued thereto with many reſpectes. And firſt of all, that I might publikely teſtifie my dutie and thank-

*thankefull heart, for your great kindenes and manifold courtesies bestowed, not only vpon me, but vpon them that are as neerly linked vnto me as my selfe. Of the which, if I should be vnmindfull, I were worthie of the reward which the* Lacedemonians *appointed for vnthankefull persons. But especiallie the great accompt and honour that you haue obtained in the hearts of many of the best and wisest Christiãs for your singular godlines & rare Christian vertues, do turne mine eyes frõ many others vpon you, as comfortable*

*lightes*

lightes ſhining in the midſt of this crooked generatiõ, as liuely examples to your brethren, and worthie ornamẽts to the profeſſion of the Goſpel. And I haue ioyned you together in this dedicatiõ, not only for the neer band wherewith you are ſo nighly ioyned together in mariage, but alſo for that you do not only ſtriue together in one courſe to obteine the high price of your calling, and that euerlaſting crowne of glory reſerued for you in the heauens, but alſo for that you are mutual helpers one to an other to the performãce of all Chriſtiã

duties

duties, but ſpeciallie in the wel gouerning and trayning vp of your houſholde, which thereby as a fruite of your rare and holy labours the Lord hath ſo bleſſed, as that the heauenly eſtate & behauiour thereof, may be a preſidēt to many families, if it would pleaſe the Lorde to giue them heartes to confirme themſelues thereunto. But I ceaſe to ſay ſo much as I knowe, leaſt in ſpeaking the truth, might procure enuie, and ſeeme to flatter you, whoe of all other haue leaſt delight in that veine. The onlie thing which I ought in dutie, &

may

may ſafely do, is firſt to pray vnto God, that he would ſaue & preſerue you, & yours, from the manifolde ſubtilties of Sathan, and the dangerous baites & allureme̅ts of this world, and to finiſh the good work that he hath begunne in you vnto the day of Ieſus Chriſt. Sec̅odly, moſt hu̅bly to requeſt you, that you would take in good parte this ſimple gifte that I offer vnto you, interpreting all thinges, both in regarde of it, and my ſelfe, in the beſt parte, and with that affection I offer it to you. And thus once againe, beſeeching al-



mightie

*mightie God to blesse and continue you many happie yeeres to your owne comfort, and the good of the Church, as also to be fauourable vnto the holy Ministrie, which hath many yeeres continued in your congregation, in which, in my childhood I was trained vp in the first principles of Christian religion, the ioyful remembrance of which benefite I trust shall neuer departe from me, either in life, or death. I in all duetie and humble manner take my leaue.* London, 6. Decemb. 1598.

Robert Walker.

# 1. Timoth. 6. Chapt.

17 *Charge them that are rich in this world that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantlie all things to inioy)*

18 *That they do good, and be rich in good workes, and readie to distribute, and communicate*

19 *Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.*

OVR Lord Ieſus Chriſt told his Apoſtles that it is eaſier for a Camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God, *Math. 19. ver. 24.* The Diſciples when they heard this were exceedingly amazed, and ſayd, Who then can be ſaued? For in deede they gaue more credit to this ſpeech of Chriſt then the rich men commonly do, who are little amazed thereat when they do heare it though it might touch them neerer then the Apoſtles who were poore.

poore. But he beheld them, and said vnto them, with men this is vnpossible, but with God all things are possible. Whereby it is euident, that although riches do make it hard to be saued, yea vnpossible with men, not that the blame is to be imputed to the riches, but to mans corrupt nature, for *S. Marke* reporteth that Christ said, how hard is it for them that trust in riches to enter into the kingdome of God? yet there is a passage and a way opened to heauen for the rich by the mightie power of God, with whome all things are possible. From hence it is, that the blessed Apostle *Paule* doth instruct and warne *Timothie*, and in him all the Ministers of the Gospell, how they must deale with the rich men of this world. For if there were no possibilitie for them or any of them to be saued, it had bene vtterly in vaine to speake of them as he doth: and if the passage to life were easie for them, what should there neede a seuerall precept about them, and so vehement a charge to be giuen? Let rich men giue heed to this precept, if they tender their owne saluation, for heere is shewed a great wonder, namely, how the Camel shall get through the eye of a needle, that is, how they which abound in riches shall get to heauen, a matter of greater weight then all their possessions heere in the world.

This text of scripture that we may come to handle it, is to be deuided into two parts, the former of them is in two verses, containing the charge

charge that must be giuen to rich men, namely, that they be not high minded, nor trust in vncertaine riches, but in the liuing God, and doe good to others, that they may be rich in good workes, &c. The latter part is in one verse, shewing the great fruite and commoditie which they shall reape if they obey the charge that is giuen vnto them: for as he saith, they shall lay vp in store for themselues a good foundation against the time to come, and attaine eternall life. To come then a little neerer to the opening of the matter, the former part, which is the precept or charge doth deuide it selfe into two members, the one setting foorth what they must take heed of to eschew, euen two most pestiferous vices, loftines of mind, and vaine trust in riches: the other opposing to those two vices, three excellent vertues which they must practise, that is, trust in the liuing God, liberalitie or bountifulnes in distributing to those which be in neede, and facilitie of maners. Thus may we looke vpon the summe of the whole matter, and now let vs proceede more particularlie.

*Charge them* (saith he) *that are rich in this world, &c.* The parties to whome this charge is to be giuen are named the rich in this world, where *S. Paule* euen of purpose doth vse this speech in this world to pull them downe a little euen in the very entrance, and to abate their loftinesse. For there be two sorts of rich men, the

one sort are rich in this world, the other are rich (as Christ saith, *Luke 12. ver. 21.*) to God. Now if we could see how farre they that be rich vnto God doe excell them that are but rich in this world, it would take them downe a little, and it would correct that peruerse respecting of persons, and blinde iudgement which is in vs. For when he saith, in this world, opposing it to the world to come, he noteth the vanitie and the basenes of earthlie riches, that there is no cause why any should be puffed vp by them, if they were not more then blinded: and as *S. Iames* findeth fault, Chapt. 2. men should not haue their eyes so dazeled to esteeme highlie of rich men, although they be vngodly, euen for the very externall pomp and glorie of their riches, and to despise the poore, although they be neuer so rich in faith, and in the precious gifts and graces of the heauēlie spirit. This for the persons to whom the precept is directed. Now for the manner. Hee willeth (as ye see) *Timothie* to charge or to commaund thē. Is this cōuenient, Poore men indeede may be commaunded, but who shal commaund the rich, especially the great Lords and Ladies? Shall the ministers of the Gospell take such authoritie vpon them as to commaund such? Yea verely. For albeit they be much inferior to them in the world, yet he that hath sent them, whose Ambassadors they are, is most high aboue all, and in his name and authoritie they are to commaund

maund them: and the greateſt that ſhall deſpiſe and diſobey the charge, ſhall ſmart for it, ſeeing they deſpiſe not man, but God from whome it commeth. *Zedekiah* the king of Iuda (ſaith the holie Ghoſt) humbled not himſelfe before *Ieremiah* the Prophet, at the commandement of the Lord, *2.Chron.36.12.* therefore he was taken by the Chaldeans, his ſonnes were ſlaine before his face, his eyes then put out, and he caried in chaines to *Babel, 2.King.25.7.* Furthermore, when *S. Paule* willeth the miniſters to lay this charge vpon the rich men, it argueth two things, euen the waightines of the matter, and the great difficultie to be performed, for were it not euen vpon the waight of their eternall ſaluation, ſo that in deede rich men can not be ſaued vnleſſe they obay this precept, *S. Paule* would not be ſo vrgent. And were it not that rich men are ſlow and wonderfull hard to be brought to this thing, yea euen as the Camell to be drawen through the eye of a needle, why ſhould the holie Apoſtle will vs to charge, to commaund, or to denounce vnto them that they do thus and thus? Why did he not ſay, moue them, put them in minde, exhott or intreate them, (all which are to be done in deede) but he ſaith, commaund them. Heere we may ſee that the Preachers of the Goſpell ought to be farre from flattering the rich and great men of the world. They muſt charge and commaund them in the name of the Lord that

they be not high minded, nor truſt in vncertaine riches, &c. Noblemen haue their Chaplaines which attend vpon them in their houſes, ſhall they commaund their Lords the things which *S. Paule* heere willeth? Surely if they be faithfull to Chriſt, if they haue a ſyncere care to aduance his glorie, they muſt needes do it, for their Lords haue neede to be charged in the name of the moſt high God; but if they ſeeke themſelues, and their worldly preferment, then will they flatter and be afraide for to diſpleaſe, not caring much whether their Lords go to heauen or to hell, ſo they may ſerue their owne turne, and get liuings and dignities.

And now come to the two vices which they muſt be charged to eſchew that haue the goods of this preſent world, namely loftines of minde, and truſt in riches, what ſhall we ſay of theſe, are they ſo heinous? Surely they be two vices ſo horrible, ſo peſtilent, and ſo deteſtable in the ſight of Almightie God, as none almoſt can be more. They be vices which are moſt iniurious not only to men, but alſo to the high maieſtie of God, and which he doth in deede highly accurſe and condemne. How then is it poſſible that they ſhould be ſaued, in whome theſe vices do raigne? It may be ſaid, are not men of poore or meane eſtate ſubiect to theſe vices? Yes verely, but the rich are more ſubiect, they be in greater danger, and more hardlie drawen from them. True it is that

pride,

pride, ambition, vaine-glorie, and loftines of minde, was that which the Serpent did ouercome *Eue* withall, bearing her in hand, that eating of the forbidden fruite *Adam* and she should be like God, *Genes. 3.* We all euen by inheritance haue receiued the poison thereof conueied vnto vs, it sticketh most deepely in our nature, and is euen with the last sinnes which are cast out. Which may appeare by that which *S. Paule* writeth of himselfe, who being taken vp into the third heauen, euen as he saith, into Paradise, yet least he should be lifted vp or swell through the abundance of reuelations, there was giuen vnto him the prick in the flesh, the angell of Satan to buffet him, *2. Cor. 12.* All then are by nature high-minded, but the rich men are more subiect vnto it, and more hardlie brought from it, because the corrupt nature of man taketh occasion by riches to be lifted vp further in pride, and to swell with loftines of minde. Riches and worldlie dignities are not of the essence of man, they be but adiuncts or things accidentarie, and yet they that possesse them are so lifted vp in their minde (vntill they be renued by grace) that they do euen as if they were of another blood, contemne and despise others that haue them not. The words of men do manifestlie bewray this their pride and contempt: for if men be poore and in meane estate, though rich in faith, and the image of God shining in them, they terme them the base rascall

ſort. But what do I mention the iniurie which the loftie minde doth offer vnto men, ſeeing it is lifted vp farre higher euen againſt God himſelfe? For marke what the Prophet ſaith, *Pſal.73.* when he hath noted the proſperitie of wicked men, he addeth that pride is euen as a chaine vnto them: and they ſet their mouth againſt heauen, they ſtick not to blaſpheme God, and their tongue walketh through the earth. The loftie minde alſo arrogateth to it ſelfe that which is due to God alone, for it doth not render glorie to him, but glorieth in it ſelfe. Wherefore it is no meruaile that the ſcripture ſpeaketh of pride and loftines of minde as of a thing moſt deteſtable in Gods ſight. *Euery one that is of a loftie minde* (ſaith Salomon) *is an abomination to the Lord, Prouerb. 16. ver.5. God reſiſteth the proude* (ſaith the holie Apoſtle) *and giueth grace to the lowlie, 1.Pet.5.ver.5.* Then let thoſe which are rich in this world (if they haue any care at all in them to be ſaued) receiue this charge heere giuen by *S.Paul*, that they be not high minded. Let them imitate holie king *Dauid*, who ſaith of himſelfe, *Lord I am not high minded, I haue no prowde looke, &c. I am as a wained childe, Pſal. 131.* And let them alſo remember what our Sauiour ſaith in the Goſpell, *Except ye conuert and become as children, ye ſhall not enter into the kingdome of God.*

And now to the other vice, that they truſt not in vncertaine riches. A vice moſt foule and abhominable,

hominable, which all men are prone vnto likewise, but the rich men most in danger, and not so easily drawne from it as poore men may. This vice is somewhat more close then loftines of minde, I meane the vglines of it is not so apparant vnto men: yet it is not inferior thereunto, yea, it is euen the roote from whence that other doth spring and grow vp. For what lifteth vp the minde of the rich, but this, that they haue such wings to mount vp aloft withall aboue others, such feathers to trust vnto? Their riches are their strong hold of defence, by which they imagine themselues happie and in safetie. But how foolish they are, and how vaine this their confidence is, the holie Apostle noteth by calling them vncertaine riches. They forsake that which is certaine and infallible, euen the liuing God, in whome, whosoeuer trusteth shall neuer be confounded, and trust in that which is vncertaine and deceitfull. That they which trust in riches forsake the liuing God, it is euident: for Christ saith, *No man can serue two maisters, but he must cleaue to the one and forsake the other, or &c. you can not serue God and riches, Math. 6.* And touching the vncertaintie of riches (for that is the Apostles phrase) it doth arise partlie from the nature of the riches themselues, and partly from the state and condition of those that do possesse them. The vncertaintie that ariseth from the riches themselues is noted by Christ *Math. 6. ver. 19.* where he vseth

it as a reason to dissuade men from the inordinate loue of riches, saying, *lay not vp for your selues treasures in earth, where moth and rust do corrupt, and where theeues breake through and steale.* And *Salomon* doth as it were compare riches to a bird that getteth out of the cage and flieth vp past mens reach, saying, *trauaile not too much to be rich, but cease from thy wisedome. Wilt thou cast thine eyes vpon it which is nothing? for riches taketh her to her wings as an Eagle, and flieth vp into the heauen, Prouerb. 23. ver. 4. 5. Riches are subiect vnto many casualties: who can assure himselfe that he shall hold that the next yeare which he doth this, though he liue?* How vaine then is that trust which men do repose in so vncertaine things? but yet there is a greater vncertaintie which ariseth from the men that possesse them: for when one is so rich that there is no likelihoode that he may be suddainlie stript of that he hath, but if the theeues do breake through and steale plentie, and much doth corrupt and come to naught of it selfe, yet it is not felt, but he can still say, soule, thou hast much goods laid vp for many yeares, eate, drinke, and take thy pastime, *Luke 12. ver. 19.* yet he is not certaine: for looke what followeth there in Saint *Luke*, but God saide vnto him, *O foole, this night will they fetch away thy soule from thee, then whose shall those things be which thou hast prouided?* The rich men that are high minded, and glorie in their riches do take themselues to be the only wise

men

men vnder heauen, but God saith to euery one of them, *Thou foole*. And verely their follie is exceeding great in forsaking the Lord God, who is almightie and liueth for euer, and trusting to corruptible things, which are altogether deceiptfull. Well it may be many rich men will little be moued with this reason of the vncertaintie of riches, for they will make them as certaine as they can to their posteritie, and hope to inioy them long. They may be deceiued in both, but let it be they liue long, and their posteritie after them, yet let them consider how horrible a thing it is to giue that to riches, which they should giue only to the liuing God. For ought not all men to trust in God and in none other? Then when they put their trust in riches, and make them euen as the stay of their life, and as the onely staffe which they haue to leane vpon, they do in deede make riches their god. This may seeme an hard speech, but I do not speake it of mine owne head: for what saith the holie scripture, let men consider well, doth it not call couetousnes idolatrie? *Coloss. 3. ver. 5.* And why is it idolatrie, but that the couetous man setteth his heart vpon his riches, trusteth in them, stayeth vpon them, and so maketh an idol of them which he so worshippeth in stead of God? What a thunderbolt is this, that the couetous worldly men do quite forsake the true God, and in his stead do worship an idol? If mens harts were not harder then flint, or then

the

the Adamant, it would make them tremble and quake. But men cannot be perſwaded, that they do put their truſt in riches: they know right well (they ſay) that they be vncertaine, they know that they themſelues muſt dye: yea, they can go further and in ſome ſort acknowledge with the holie Prophet, that man walketh in a vaine ſhadow, that he diſquieteth himſelfe in vaine, and that he heapeth vp riches and can not tell who ſhall gather them. Well notwithſtanding all this let it come to the iuſt triall. Do not they truſt in riches whoſe heart is more bent to ſeeke after them, then it is to ſeeke after God, or after heauenlie things? Doth not a man make that his god which he loueth beſt, or in which he doth moſt delight? Or which is a mans chiefe god, is not that which he doth truſt moſt vnto, and which he moſt cleaueth vnto? Then conſider this, if a worldlie man hold riches, he is ſafe, he is merie and glad in his heart, he hath to ſtay vpon, though his conſcience do tell him that God is diſpleaſed with him, yea the ſinnes which he committeth, ſo he may come by riches, as often as he thinketh of death, and of iudgement, do make that God is euen a terror vnto him, ſo farre off he is from delighting in God. Yet neuertheleſſe, rather then he will faile of riches, he doth proceede to lay hold of them by what way ſo euer, and ſo maketh the Lord God his vtter enemie, euen for his oppreſſion, for his extortion, for

his

his briberie, for his vsurie, for his falsehood, and for his vnmercifull dealing toward the fatherlesse. Tell him of this, doth it any thing at all stop his course? Iudge then indifferentlie, when a man doth forsake one to obtaine an other, doth he not meane to forsake the lesser to choose the greater? Then when men do by all those vices forsake God to lay hold of riches, do they not manifestlie declare that they esteeme the more present diuinitie to be in riches? Is not there the God in deede which they can trust vnto, and safely (as they thinke) rest in, if they may lay hold on him? If they may retaine worldlie wealth, nothing can make them quaile, but they seeme to themselues right happie, howsoeuer the matter stand betweene God and their conscience: but if they feare the losse of all or of the greatest part of earthlie goods, they be straightway in exceeding sorrow and cry out that they be vtterlie vndone. O how can men be saued while they stand in this estate, being either high minded, or trusting in vncertaine riches! Is not the way to heauen vnto them as the eye of a small needle is vnto an huge Camell? This is the very high way to hell, euen the broad way in which they walke: let them therefore harken what vertues the holie Apostle calleth them vnto, when they haue renounced and forsaken those two most pestiferous vices, which make the way to heauen vnpassable to them: the first is, that they trust in the

liuing

liuing God. *S. Paule* doth then call them away from a dead idol vnto a liuing God. For what are riches when men repose their trust and confidence in them, but a dead idol? The Lord God of heauen, he is the true and liuing God, it is he that giueth vs all things abundantly to inioy, and he that will haue life, or the stay of his life, must rest onely vpon him. The liuing God is the fountaine of life, he hath giuen vnto vs our life, which as Christ saith is more worth then meat, *Math. 6. ver. 25.* and if he hath giuen vnto vs the greater, will he denie vnto vs the lesser, if we trust in him? Now as he is the fountaine and author of life, and giueth all things that belong thereunto, so if men could stedfastly trust in him, they should not be destitute; for he is able, seeing (as it is written *Psal. 24.*) *The earth is the Lords & all that is therein.* And he hath tyed himselfe by promise vnto all that do put their trust in him. *Let your conuersation* (saith the holy Ghost) *be without couetousnes*, being content with such things as ye haue: for he hath said, *I will not leaue thee, nor forsake thee.* So that we may boldly say, *the Lord is my helper, I will not feare what man may do vnto me. Hebr. 13. 5. 6.* He doth feede the fowles of the ayre, and cloath the grasse of the field, then how much more will he feede and cloath men which trust in him, being created after his owne image, and for whose vse also he made the world? But how farre off are men from hauing this sure trust in the

the liuing God? alas it is lamentable to speake. They can see and they can feele riches, but he is inuisible, they can not see him: yea, but he hath giuen his word and his promise which is infallible. It is vnpossible that God should lye or deceiue, if they had the eyes of their minde but halfe as cleere as they haue their carnall eyes they might see this. Some man will obiect, that sundrie which haue trusted in the Lord haue bin very poore. That is true, the holie Scripture doth afford sundrie examples, the Lord seeth it is best for them, and men ought to rest in his will, seeing he maketh pouertie a meane to bring them to glorie. It will be said further, such a trust in God, or the pretense of such a trust may make men negligent and idle. That is not so, for true faith in God doth bring forth true obedience to his commandements: and God doth forbid idlenes and negligence, commanding men to vse all moderate care and diligence in their callings, but that trusting in the liuing God, draweth these vertues which follow in the text with it, euen liberalitie and bountifulnes to the poore, with facilitie of maners, for that which is translated to communicate, may be expounded of facilitie of maners: for when men are puffed vp, and be high minded, because of the abundance of their riches in which they repose a vaine confidence, their maners are rough and sterne, they cannot liue in common societie, they cannot (as *S. Paule* in a-

nother

nother place willeth) make themselues equall to them of the lower sort, but touching this vertue I meane to speake no more. And while men trust in their riches, making them the staffe and stay of their life, and of their posteritie, how is it possible that they should be liberall, and rich in good works, and readie to distribute? will a man willinglie part with that which he doth repose his trust in and maketh it his god? no, pluck riches from a worldlie minded man, and it is vnto him euen as if you should teare out his bowels: for if he haue neuer so much, yet he feareth he shall not haue inough to hold out. If he distribute any thing to the poore, it is by compulsion of the lawes, or else that he is loath to be deemed too too miserable. Doth not reason teach, that the more is taken from the heape, the lesse remaineth? A great vessell with often drawing, is emptied and made dry. These be the thoughts of worldlie minded men which trust in riches: but if they once forsake that their vaine confidence, and fixe their hope in the liuing God, hauing their eyes opened to behold how it is he that giueth all things abundantly to inioy, then will they beleeue his word and promise, that plenteous liberalitie ordered with godlie discretion shall not deminish but increase their very worldly substance. What, shall plentifull giuing increase riches to the giuer? This may seeme a Paradox. For what reason is it that dispersing and scatring

abroad,

abroad should increase a mans wealth? He that doth shew mercie to the poore may (as Saint *Paule* heere teacheth) be rich in good workes: but can he be the richer also in the world? Can a man both keepe his goods, and giue them away? Yea that he may. For do you not see how the husbandman doth in seede time disperse and scatter his seed, yea, euen burie it in the ground, so that to mans reason (but that we see it commeth otherwise to passe) it would seeme to be cast away and vtterly lost: and by the blessing of God he receiueth it againe ten fold, yea often times a great deale more. Yea but is the liberall distributing to the poore, like the sowing of wheate or barley, shall it also yeeld an increase? if rich men were so perswaded, they would fall to sowing apace. Surely they might be so perswaded, for the word of truth that can not lye doth tell them so. *Salomon in Ecclesiast. chap. 11.* saith thus, *Cast thy bread vpon the waters and after many dayes thou shalt finde it. Giue a portion to seuen, and also to eight, seeing thou knowest not what euil shall come vpon the earth.* The scripture sometimes doth call seede bread, because bread is made of it. And *Salomon* willeth to cast this seed vpon the waters, that is, vpon groundes which are well watred and fertile. Admonishing therby all rich men to be wise in imitating the husbandmen: for as they make choise of good grounds to sow their corne, to the end that in

time

time they may receiue the greater increase, so would he haue these to sow, to dispense and scatter their riches by almes deeds vpon the poore, the widow, and the fatherlesse, especiallie the godlie poore, that be (as S. *Paule* saith) of the houshold of faith, for these be the well watred and fruiteful ground, and after many dayes they shall finde it. Such as do sow vpon this ground, do sow vnto the Lord: and by his singular blessing they shall receiue great increase. The Prophet in *Psal.* 112. setting forth the blessednes of the godlie man, saith thus, *He hath dispersed abroad and giuen to the poore, and his righteousnes remaineth for euer.* Now marke how S. *Paule* doth applie this saying of the Prophet, 2. *Cor.* 9. for perswading them to be plenteous in liberalitie, he vseth this comparison, *He that soweth sparinglie shall reape sparinglie, and he that soweth bountifullie, shall reape bountifullie.* All men do know that the Farmer which doth sow but a little seede, must needes haue but a little harueste. Euen so he sheweth, that such as do sow but a little in almes-deedes and workes of charitie to the poore, shall also haue a small harueste. And then further to shew that the same harueste or reaping which he speaketh of, is not only in the world to come, or in the riches of good works, but also in the blessing of God vpon their worldlie goods; and to take away the doubt which men haue, that if they giue liberally, they

may

may come to pouertie themselues, he addeth: *And God is able to make you plentifull in all grace, that ye alwayes hauing all sufficiencie in all things, may abound in euery good worke*: as it is written, *he hath dispersed abroad and giuen to the poore; his righteousnes remaineth for euer*. We see then how S. *Paule* expoundeth this clause (*his righteousnes*) to be his beneuolence, or bountifulnes in giuing almes, shall remaine for euer. As if he should say, the more he doth scatter and disperse abroade, the more God doth make his riches to abound, and giueth him all sufficiencie, euen to fulfill that which is written, that his habilitie to be liberall shall neuer faile. And to confirme this yet further, the holie Apostle vseth the similitude of the husbandman, who by sowing his seed doth receiue increase: for thus he addeth in verse 10. *Also he that findeth foode to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the fruites of your beneuolence: that in all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God*. What can be more forcible then this promise of Gods blessing (if rich men could cast off vnbeliefe, and giue credit vnto it) to moue vnto liberality, that they shall not only thereby become rich in good works, but also that God will so blesse and encrease their worldly substance, that they shall alwaies

haue abundance, both for their owne vses, and also to giue vnto the poore? What hardnes of heart is in men, that can not beleeue God in this thing, but say still, If I giue very fast, I may come to pouerty my selfe? What soeuer then God promiseth, this is still the conclusion, that men will trust more to their riches then to his promise: their riches they will holde as fast as they can: there is the sure God, as they thinke. Is there no helper? is there no remedie for this so deadly and so dangerous disease? Surely if it be possible to be remedied (as wee haue shewed before, it shall be in some) the remedy is set downe by the holy Apostle in the last verse of this Text, where he saith, *Laying vp for themselues a good foundation against the time to come, that they may attaine eternall life.* This is (as we noted) the second part of the Texte, which declareth the incomparable benefite and fruit, which the riche men shall reape, if they shall shew themselues obedient to this charge: it is a benefite to haue that blessing of God in this life which is promised vnto the liberall: but this is farre greater, beeing the blessing of all blessings, which the Apostle here noteth: then may we here obserue, that riches, if men could vse them, are instruments of great happines: for thereby they haue habilitie to be rich in good works, which is to be rich vnto God, euen the

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these riches of all. The holy Scripture setteth this forth vnder diuers phrases of speech, as first S. Paul here saith, *They shall lay vp for themselues a good foundation against the time to come.* A good foundation is the ground-worke of a sure and permanent building. No man by the multitude of his worldly goods can make so sure worke here, but it will decay and come to vtter ruine, how soeuer men are builded, and doe imagine that they can builde their nest so high and so sure, as that it shal continue. But for the time to come or against that time, the rich in this world may, if they haue grace and true wisedome together with their riches, make the foundation of a most happy building, which shal neuer decay. Christ Iesus vseth an other comparison to set forth this same matter, *Luke 12. ver. 33.* saying, *Sell your goods and giue almes: make you bags that shall neuer waxe old, a treasure in heauē which shall neuer faile, whither the thiefe cannot approch, and where the moth doth not corrupt.* And *Luke. 16. ver. 9.* he saith, *Make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.* This is indeed all one with that which *S. Paule* here saith, *Laying vp in store for themselues a good foundation against the time to come.* Indeede that saying of Christ is notable to be obserued: marke therefore how he bringeth it in, He vseth a pa-

rable, saying: There was a rich man that had a Stewarde, who was accused vnto him that he had wasted his goods, and hee willed him to giue his accoũts, for he could no longer be steward. The steward being now in a straight, and knew not how to liue when he should forgoe his office, at length vseth this craftie dealing: he goeth to all those which did owe anye great summes to his Master, and did strike off and forgiue them a great part, that so befriending them, they might, when hee was out of his office, shewe friendship to him, and receyue him into their houses. Our Sauiour hereupon saith, that the children of this world are wiser in their generation then the childrē of light: And then he willeth vs to imitate this vniust steward (not in that vniust course which he tooke) but seing we are all but stewardes, and must out of our stewardship, he willeth vs to bee so wise as to make vs friends of the vnrighteous Mammon, that when we shall need or fayle, that is, when we shall goe out of our stewardship, they may receiue vs into euerlasting habitations. But what meaneth that, howe shall wee make vs friendes of the vnrighteous Mammon which shall receiue vs into euerlasting habitations? Or who bee those friends? It is a parabolicall speech. Yee see how the steward with his masters goods by an vninst way made him frends:

so

so our Lord doth aduise vs, which are but stewards vnder God ouer the riches which wee doe possesse, to make vs friends after a lawfull and cõmendable way with our Lords goods, that is, by distributing and giuing almes to those that be in necessitie. This is a thing pleasing to God, vnder whome we doe hold our stewardship; and the friendes which we then make, are the good workes themselues, which shall follow and accompanie vs at our death, when we goe out of our stewardship, and be rewarded with eternall glorie: for so God hath promised, that they which bring forth good works, euen the testimonies and fruites of a true and liuely faith, shall bee rewarded with eternall glorie, which is it that hee saith, that they may receiue you into euerlasting habitations: and as *S. Paule* saith here, *Laying vp in store a good foundation against the time to come, that they may attaine eternall life.* To make bagges then which shall neuer wax olde, to make friendes of the vnrighteous Mammon, which may receiue vs into euerlasting habitations, and to lay vp in store a good foundation against the time to come, that we may attaine eternall life, are all to one effect; a wonderfull happie thing to rich men if they can lay hold of it. But alas if we behold the present estate, shall we thinke that men doe beleiue this? The wealth that many

doe flow in, is verie great, and multitudes are pined with extreame miserie, and few there be which doe liberally distribute: yea contrariwise we finde verie many, that care not so they may enrich themselues, what become of the poore. This thing is euident by the selling of their corne & other commodities, which they thinke they neuer haue enough for, although the price be vnreasonable. What an extreame blindnesse and folly is this, yea what a wofull miserie, that the men of this world which haue plentie of riches doe not onely depriue themselues of a double blessing? the one vpon their goods and posteritie in this life, according as God hath promised, if they shall distribute to the poore, and be riche in good workes, the other in the reward of eternall glorie in the heauens; but also cast themselues into a double calamitie, the one in depriuing themselues of eternall glorie, the other in destroying their worldly estate: for if their riches doe stand and continue with them for their owne life, which sundrie times falleth out otherwise, because God doth accurse riches so gotten, yet do their children scatter and consume them at least within a few generations, as dayly experience sheweth in a number, and so you may see their double miserie. Well may some man say, doth not this make for the Popish doctrine of merite

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and iustification by mens owne workes? when almes deedes to the poore doe lay vp in store a good foundation against the time to come, that they may attaine eternall life: when bountifull giuing doth make bagges full of treasure which shall neuer wax olde: and when compassion to the needie doth make friendes that shall receiue vs into euerlasting habitations? are not men then iustified by these their works, or doe not their good deedes deserue or merite eternall glorie? These good workes are the testimonies of a true, liuely and iustifying faith: being plentcously and rightly done, they shew that the doer is a liuely member of Christ Iesus who is our righteousnesse, *1. Cor. 1.* being led by his spirite. And touching merites of workes, there bee no deedes so excellent as that they can deserue so great glorie: so great reward is, of themeere mercie, and frō the free grace of God, who hath promised such reward vnto good workes. This foundation against the time to come, these bagges that neuer waxe olde, and the friendes that wee must make by almes deedes, are all such workes of mercie as doe testifie a true and liuely faith, being the vnseperable fruites thereof, which God will plentifully reward with glorie and immortalitie. The doers of these being not forgetful hearers, but doers of the worke, shall, as the holy

Ghost saith, be blessed in their deede. Iam. 1.

It may be here demanded, seeing works do not iustifie before God, but are the fruites of those which are iustified, Christ being our righteousnes, when we haue the full pardon of our sinnes in his bloud, and are clothed with his obedience imputed vnto vs, whether men shall haue the greater glory, according to the greatnes and multitude of their good workes? I answere, that according to the measure of Faith which a man hath, so are his works: & the greater his faith and his works be, the greater shall be his rewarde in glorie. If this were not so, how should *S. Paule* say, *They which sow sparingly shall reape sparingly, and they which sow plenteously shall reape plenteously. 2. Cor. 9.* Yea howe should he say in this place, that he woulde haue those that bee rich in this worlde charged to do good, and to be rich in good works? If there be not a more plenteous reward to the greater and more plenteous good workes, how should any, more thē others be said to be rich in them? It is strange & wonderful, that rich mē can not be brought to see this, and to vse their riches to their best aduantage, but doe indeede let slip their happines. They can willingly bestowe great cost in building faire houses: it doth not grieue them to bestow very much also in gorgeous apparell: and they recken not what they

lay

lay out in delicate fare, both vpon themselues and vpon others that bee wealthie: but to bestow a little more then ordinarie vppon those that be poore and in miserie, is very greeuous; because they doe account that to be lost or cast away: whereas in verie deede, there is nothing which can be laide out to anie great profite, but that which is spent vpon the poore: for houses, apparel and meates doe perish with their vse, they be transitory and vaine; but the reward promised by the Lord is a treasure that shal neuer come vnto an end. Those former do appertaine but vnto the satisfying of carnall lustes: but mercie shewed to the needy, heapeth vp glorie in the Heauens. There is a verie great difference betweene these two: but men are led by sense and not by sounde wisedome; and that causeth them to make so bad a choice. They feele the sweetnes of riches for the present time: they are sure of those goodly pleasures which they enioy by them.

But to be rich in good workes, and so to lay vp a good foundatiō against the time to come, that they may attaine eternall life; this is not perceiued by sense, this they can not skil of, and therefore they doe little trouble themselues about it. At the day of iudgement, this time to come, shall be present, and then this inuisible foundation shall be seene: when Christ shall

say

say to those on his right hand: *Come ye blessed of my father, inherite the kingdome prepared for you from the foundation of the world. For I was an hungred and ye gaue me meate, I thirsted and ye gaue me drinke; I was a stranger and ye lodged me: I was naked and ye clothed me: I was sicke and ye visited me: I was in prison, and ye came vnto me. Then shal the righteous answere him saying: Lord, whē saw we thee an hungred & fed thee? or a thirst & gaue thee drinke? And whē saw we thee a stranger and lodged thee? or naked and clothed thee? Or when saw we thee sicke or in prison, and came vnto thee? And the king shall answere and say vnto them: Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. Math. 25. ver. 34. 35. 36. 37. 38. 39. 40. And goe ye cursed into euerlasting fire, prepared for the deuil and his angels. For I was an hungred and ye gaue me no meate, I thirsted and ye gaue me no drinke, &c. In as much as ye did it not to the least of these, ye did it not to me,* a wonderfull thing to see the blindnes in which men are. Who doth not accompt it the most happie thing that can befall a man, to giue to Christe when he is hungrie, or thirstie, or naked, or sicke, or in prison? Againe, who is he that will not confesse it to be a most vile wretchednes, when a man doth set more by his riches, then by relieuing Christe?

Now

Now marke well, are not all that beleeue, the very members of Christes mysticall bodie? Thou beholdest the poore that are sicke or lame; thou seest poore fatherlesse childrē that pine, and are readie to famish: these, for ought which thou knowest, may be the true members of Iesus Christ. If then thou doest neglect and despise them, thou doest neglect and despise Christ. Is not this a most cursed thing that any man should loue worldly trash, euen for the filling of fleshly lustes, more then he loueth God or Christ? For if a man had any sparke of loue in him vnto God, he must needes loue Christe in his members, he must needes loue his brother.

Whereupon, Saint Iohn manifestly saith, *He that hath this worldes good, and seeth his brother in neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?* 1. Iohn. 3. ver. 17. O cursed loue of money, that caryeth men from the loue of God. It is no maruaile that Saint Paul saith, *The loue of money is the root of all euils.* 1. Tim. 6. 10. For he saith there, that they which would be rich fall into temptation, and into a snare, and into many foolish and noysome lustes, which drowne men in destruction and perdition. O will some man say, if the wordes of Saint Paul are so strictly to be taken, how could some that haue bene preachers

chers of the Gospell, couet riches, and loue money so much as they haue done? Is it not found by common experience, that neuer any haue bene more couetous, or more loued money, or haue sought riches and worldly pompe more then some that haue preached the Gospell? Shall we say, that such Lighters walke in so dangerous a way? Doe such forsake the true and liuing God, and worship an idol? Surely God is no respecter of persons: such are so farre off from all excuse, that of all others they fall into the deepest condemnation: for while they take vpon them in wordes to set forth the glorious Gospell of Iesus Christ, and giue so fowle example in deede, what doe they but pull downe the dignitie of the Gospell, causing the weake to stumble, and the blinde to wander out of the way?

To returne to our matter for laying vp the good foundation against the time to come, I will conclude with two sayings of the scripture, the one of king Salomon, the other of the prophete Isay. Thus saith Salomon, *He that hath mercie vpon the poore, lendeth vnto the Lorde, and the Lorde will recompence him that which he hath giuen.* *Prouerbes, 19. 17.* And thus saith the Lord by Isay: That thou deale thy bread to the hungrie, and that thou bring the poore that wander into thine house, when thou seest the

naked

naked, that thou couer him, and hide not thy
selfe from thine owne flesh: then shall thy
light breake forth as the morning, and thine
health shall growe speedily: Thy righteous-
nesse shall goe before thee, and the glorie of
the Lorde shall imbrace thee. Then shalt thou
call, and the Lorde shall answere: thou shalt
crie, and he shall say, heare am I. If thou take
away from the middes of thee the yoake, the
putting forth of the finger, & wicked spea-
king, if thou power out thy soule to the hun-
grie, and refresh the troubled soule: then shal
thy light spring out of the darkenes, and thy
darkenes shall be as the noone-day: And the
Lorde shall guide thee continuallie, and satis-
fie thy soule in drought, and make fatte thy
bones: and thou shalt be like a watred garden,
and like a spring of waters, whose waters faile
not, and they shall be of thee that shall builde
the wast places, &c. *Isay, chap. 58. verse 7. 8. 9.*
*10. 11. 12.* The Lorde for his sonnes sake
giue vs grace to followe this holy
precept, that we may at-
tayne eternall
life.

## The end of the first Sermon.

THE

# THE SECOND Sermon.

## 1. Iohn, Chap. 5.

7 *For there are three which beare record in heauen, the Father, the word, and the holy ghost, and these three are one.*

8 *And there are three which beare record in the earth, the spirite, the water, and the blouds, and these three agree in one.*

9 *If we receiue the witnes of men, the witnes of God is greater: for this is the witnes of GOD which he testified of his sonne.*

10 *He that beleeueth in that sonne of God hath the witnes in himself: he that beleeueth not God hath made him a lyar, because he beleeued not the record that God witnessed of that his sonne.*

11 *And this is that record, that God hath giuen vnto vs eternall life, & this life is in that his son.*

12 *He that hath that sonne, hath that life: and he that hath not that son of God hath not that life.*

13 *These things haue I written vnto you that beleeue in the name of that sonne of God, that yee may know that ye haue eternall life, and that yee may beleeue in the name of that sonne of God.*

Euerie

*Euerie worde of God is pure, Prou. 30. 5. The whole Scripture is giuen by diuine inspiration, and is profitable &c. 2. Tim. 3. 16. And what soeuer things haue bene written before time, haue I in writen for our learning. Ro. 15. 4.* It is our duetie then as humble and obedient schollers of Christ, to giue eare vnto euerie part of Gods word. And moreouer, as some parts thereof doe principally excell, so are wee the more willinglie to learn them. Such is this which I haue now read vnto you, as you may perceiue by the cause, for which *S. Iohn* affirmeth he wrote it, saying, *These things haue I write vnto you which beleeue in the name of that son of God, that ye may know that ye haue eternall life, and that ye may beleeue in the name of that sonne of God. ver. 13.* What higher point then this, for a man to know that he shall be saued? What greater ioye and felicitie can befall vnto any? Indeede many doe holde that it is vnpossible for anye man while hee liueth here, to knowe for certaintie that hee shall be saued. How can any man tell (say they) that he shall be saued? Can any goe vp to heauen, and there see that his name is written in the booke

of

of life? The Papistes proceede yet further, and they say, it is pride & wicked arrogancy for any man to affirme, that he doth knowe he shall be saued. Humilitie (they say) doth teach men alwaies to stand in doubt. Most true it is, that their doctrine of mens merites must needes breed all doubting: and pride intolerable it is for any man to say, he knoweth his owne good works doe merite or deserue eternall glorie in the heauens, and that he is sure he shall haue it for the same. But let these passe with their Antichristian doctrine, & giue eare to S. *Iohn*, who saith, *These things haue I written, that ye may know that ye haue eternall life, and that ye may beleeue, &c.* But before we handle the words, let vs see how they depend vpon the former part of this Chapter.

In the first verse you see it is thus written, *Whosoeuer beleeueth that Iesus is the Christ, is borne of God.* This is euen the ground of this whole matter, namely that the newe and spirituall birth goeth inseparably with faith: for he saith, *whosoeuer beleeueth that Iesus is the Christ*, speaking of the true and liuely faith, he is borne of God, & so he is the child of God. Whereupon it followeth on the other side, that whosoeuer is not regenerate, but committeth the deedes of the flesh, though he seeme to beleeue, yet he hath not the true and liuely faith, but that which the

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holy Ghost calleth a dead faith, hee is not the childe of God. Then he addeth further, *Euerie one that loueth him which begate, loueth him also which is begotten.* This must needes be so, for it is as a principle in nature, whereby it is euident that whosoeuer loueth not the childre of God, he loueth not God: for he that entirely doeth loue the Father, cannot, but for his sake, loue the children which are begotten of him. Then it is thus, hee that loueth not the children of God, is not borne of God, and therefore hee hath not the true faith in Christ. And he that is borne of God, hee loueth God, and therefore also he loueth his children, and by this he saith, we know we loue the children of God, when we loue God, and keepe his commandements. The triall that men loue Gods children is from hence, that they loue God: and the triall that we loue God is, if we keepe his commaundements: for so hee affirmeth in the third verse, where he also saith, that the commandements of God are not grieuous, or heauie. According as Christ willeth vs to take his yoke vpon vs, adding further *That his yoke is ease, and his burthen light. Math.* 11. 29. 30. Is the law then ease to be kept? Surely there is nothing more grieuous to the vnregenerate man the the law of God: for (as *S. Paule* saith) the law is spirituall, and wee are carnall, soulde vnder sinne.

*Rom. 7. 14.* There is such a disagreement betweene the heauenly puritie of Gods law, and our corrupt and defiled nature, that when they meete, wee are so farre off from hauing anie power to fulfill the lawe, or any part of it, that by it the lusts of sinne worke in our members, to bring forth fruite vnto death. *Rom. 7. 5.* Not that the law is to be blamed, but as the Apostle there disputeth at large, sinne taketh occasion by the law. It is not then *S. Iohns* meaning to teach, that the commandements be not grieuous or light and easie to the naturall man, for sure to him they bee grieuous? How then? the commaundements are not grieuous to the spirituall man, to the regenerate man, euen to him that is borne of God, for so *S. Iohn* applyeth the matter, and rendereth a reason in these words, *Because whatsoeuer is borne of God ouercommeth the world.* By the world is meant what soeuer, either within vs or without vs is corrupt and contrarie to Gods will: as chap. 2. ver. 16. of this Epistle, hee doth expound the lust of the flesh, the lust of the eyes, and the pride of life, to be in the world, and of the world. Then looke how far a man is regenerate, and borne of God, so farre hee ouercommeth and subdueth all vncleane lustes, he hateth the remnants of them, and delighteth in the law of GOD. *Rom. 7. 15, 22.* How then can the commaunde-

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ments be grieuous vnto him? The lustes of sinne are sweete to the natural man, and therefore the lawe which condemneth them is grieuous vnto him. But can they that are borne of God then perfectly fulfill the lawe, and so become righteous in themselues? In no wise. For then should such as are borne of God be without sinne: but in the first chapter of this Epistle. ver. 8. he saith, *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* In many thinges we sinne all. *Iam. 3. ver. 2. There is no man* (saith Salomon) *which sinneth not. 1, King. 8. 46. Yea no man can tell how often. Psal. 19.* Wherefore *Saint Peter* saide thus vnto such as would haue men iustified by the lawe, *Now therefore, why doe you tempt God, to laye a yoke vpon the necke of the disciples, which neither our fathers, nor we are able to beare? Acts 15. 10.* Well, to proceede; *Saint Iohn* commeth neerer, and saith: *This is the victorie that ouercommeth the world, euen our faith.* There is then a marueilous excellencie in faith: for by it we ouercome the world, euen all the vncleane lustes of sinne: and by it we ouercome Sathan the prince of the world, who hath no power nor authoritie but by those lustes. But now wee must vnderstand, that this faith is onely the instrument of our victorie, for the whole matter and power of our victorie is in Christ, whome

the faith layeth holde on: Wherefore he ſaith: Who is it that ouercommeth the world, but he which beleeueth that Ieſus is the ſonne of God? And then he ſheweth that there is the fulneſſe of victorie in Chriſt, becauſe he came both by water, and bloud. In the time of the lawe, there was figured by bloud, and by water, the full ſatisfaction, and the full purification or cleanſing from all ſinne: both theſe are performed by Chriſt: he hath by his blood made full ſatisfaction of, and hee doth ſanctifie and purge his choſen from all vncleanneſſe. Therefore in him is a full victorie. For the curſe of the lawe being ſatisfied, and then wè waſhed and ſanctified from all ſpotte, what power can Satan or death haue ouer vs? This being a matter ſo great and waightie, and faith bearing vp the whole waight of it, moſt neceſſarie it is, that the faith it ſelfe haue a mightie & ſure groundworke, or foundation to reſt vpon. That which beareth vp ſo mightie a building, muſt not reſt vpon a foundation that is from any creature: And therefore *S. Iohn* ſheweth, that faith which is our victorie, is grounded vpon the teſtimonie of ſixe great witneſſes: of which, three are in heauen, and the other three in earth. The three which beare record in heauen, are the father, and the worde (that is the ſonne) and the holy ghoſt. Theſe three are one; that is, they doe

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all testifie one thing, or agree all in one. For what the father from heauen witnessed of his sonne, the same did the sonne witnes of himselfe, the holy ghost also did confirme it.

This is a most cleare place of scripture, against those heretikes which denied the distinction of persons in the godhead, for if the father were not a distinct person from the Sonne and so the Sonne from the holy Ghost, howe could he say there bee three which beare record in heauen? Then faith hath the witnesse of God the father, of GOD the sonne, and of God the holy Ghost to rest vpon. Here is that sure foundation which can not faile. They bee seducers which teach their schollers to ground their faith vppon men, as the Papistes which draw men from grounding their faith vpon the testimonie of God the father, the Sonne, and the holy Ghost, expressed and deliuered vnto vs in the scriptures, and will haue them rest vpon the authoritie of the Pope and his popish clergie. This testimonie of their owne, they proclaime to be sound, and infallible, boasting that they can not erre: the voice & testimonie of God in the holy scriptures they charge to be darke, doubtful, and vncertaine: most blasphemous wretches. Then he addeth that there be also three which beare record in earth, the spirite, and the water, and the bloud, and these

three agree in one. Where first it may be demanded, what spirit this is which is ioined with the water & the bloud as a witnes vpon earth? Is it not the holy Ghost, one of the three witnesses from heauen? This is out of all doubt & controuersie that he speaketh againe of the holy Ghost. The spirite then is a double witnes, he is one of the three from heauen, and hee is one of the three vpon earth.

If any shall demaund, how can this bee? Let them know that the holy ghost doth two waies beare witnes of Christ: first, together with the father and the sonne from heauen in the highest authority of the Diuine Maiestie hee did beare recorde of Christ, and confirmed his doctrine, which he had taught with signes and wonders and manifold gifts. And then by his worke and grace in the hearts of men, when he lighteneth them, and applyeth vnto them the efficacie of the death and resurrection of Christ. Let it not seeme strange then that the holy Ghost is brought in as a double witnes, first as one of the three from heauen, and then as one of the three in earth, that is in the hearts of men: for if there were no more but the testimony of those three from heauē, Christ should not profite vs at al, because we are not capable of our selues: and therefore the holy Ghost also, as a witnes in earth applyeth vnto our hearts

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the power of the water & the bloud by which Christ came: that is, the sanctifying and satisfying power of his death: for he sprinckleth the harts of the beleeuers with the bloud of Christ. The water, the bloud and the spirite then witnes one thing in the heart, euen that the whole satisfaction for sinne, and al true holines is from Christ crucified. Hereby we may perceiue that the efficacie and power of Christs bloud in vs, is a witnes vnto vs of a true and liuely faith, and so of eternall life: because the Spirite and the water and the bloude beare witnesse in earth. Then he proceedeth to set forth the stablenes of the credite of these witnesses, which he doth by a comparison, saying: If we receiue the witnes of men, the witnes of God is greater. This is grounded vpon a cleare principle, which none can deny: for God in stedfast truth far exceeds men. We giue credite to a matter when two or three men which are reputed honest, doe vpon their solemne oath affirme that they did heare or see it done: if other mē make doubt whē such as they haue sworne, they hold thēselues much iniured: for shal we not receiue or giue credite to the testimony of honest men vpō their oths? How much more iniurie doe we to the God of all truth, whose witnes is greater then the witnes of all men, when we do not giue credite to the witnes which hee witnesseth of his Sonne?

For the testimony of God is that which he hath witnessed of his son. I neede not stand to open this, for it is meere brutishnes not to yeelde vnto it. And here I pray you beholde againe the great and horrible wickednes and filthy blasphemy of the Pope and his shauelings: which would make the testimony of men, yea euen the testimony of themselues, (being wicked men) greater then the testimony of God. For what is the testimony of God by which he doth beare record of his sonne, but his written word deliuered vnto vs by the Apostles & Prophets? And where can wee haue the testimony which God witnesseth of his son, but in those sacred Bookes? *Search the Scriptures* (saith Christ) *for they beare record of mee. Iohn, 5.* Now when the Papists do affirme (that the Scriptures haue no authority nor credite) vnto vs, but as their Pope and they do giue it, or commende them to bee beleeued: what doe they but set the witnes of men aboue the witnes of God? I will not stand here to rehearse at large, but euen a little touch some of the vile and execrable speeches of those foule mouthed Papists, which to hold vp the Popish religion deface the cleare testimony of God in the Scriptures, which are flat against them: for beeing pressed with the manifest voice and testimony of God in his worde, they cry out, there is no certainty in the Scriptures,

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cules, they be like a nose of waxe, which you may turne which way you will, they be a dead letter, and a dumbe Iudge: and but that the Church commendeth them no more credite were to be giuen to the Scripture then to *Æsopes* Fables. O most vile wretches, shall the testimony of God, which is greater then the testimony of men, haue no force, but as it receiueth from them? And then he addeth, *Hee that beleeueth in that Son of God hath the witnes in himselfe.* As he spake of the greatnes of the testimony of the Father, the word and the holy ghost, which is from heauen, in the former verse: so now he sheweth that whosoeuer beleeueth that testimony from heauen, hath the testimony of the three witnesses which beare recorde in earth within him. What is that? this it is: he that doth beleeue the witnes that GOD beareth of his sonne, the witnes that Christ beareth of himselfe, and which the holy Ghost hath also witnessed, which is all indeede but one testimony, the same hath the witnes also of the Spirite, of the water, and of the bloud within him. Marke then how these sixe witnesses doe meete together to assure vs of one and the selfesame thing, euen this, that God hath giuen vnto vs eternall life, and that the same life is in his Sonne. For when the spirite of adoption, as *S. Paule* calleth him, *Rom. 8.* beareth witnes with the spirite of a

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man, that he is the sonne of God, he doth it by making him feele the efficacie of the water & bloud by which Christ came, that is the efficacie of his death and resurrection in satisfaction for his sinnes, and in sanctification. Euerie one then which beleeueth aright hath the spirite of God in him, & the liuely power of Christ crucified, which do witnes vnto him, that through Christ he is made the childe of God, and shall be saued. From hence we may learne what the nature of the true, liuelie and iustifying faith is, and whereby it is distinguished or discerned from the historicall and dead faith: for if a man doe assent and beleeue, that all those things are true which the father, the Sonne, and the holy Ghost haue testified of Christ in the scriptures, and yet bee voide of the spirite and power of Christ vnto sanctification (as many that are euen learned men are) it is a manifest declaration that his faith is but a dead faith, and not that which *S. Iohn* speaketh of here, when hee saith, *He that believeth hath the witnesse in him selfe.* And it followeth, hee that believeth not God hath made him a lyer, because he believeth not the record that God witnesseth of his Sonne, as I noted before. Men which are reputed honest, (if they testifie vpon their oath, in a matter and be not believed) wil hold themselues hardly dealt withall, and much iniured:

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how great is the iniurie then offered to God, when he hath borne record of his ſonne, and we doe not giue credite to his teſtimonie? He hath not onely promiſed vnto vs remiſſion of ſinnes through the bloud of his ſonne, but alſo he hath confirmed the ſame his promiſe and teſtimonie with an oath, as we may read *Heb. 6.* Therefore *S. Iohn* ſheweth, *That they which beleeue not the teſtimonie which God giueth of his Sonne commit an horrible offence*, euen this, they make God a lyer. Behold againe what ſweete doctrine, the doctrine of the Church of Rome is, for notwithſtanding the teſtimonie of the three witneſſes from heauen, and the teſtimonie of the ſpirite, the water and the bloud, yet they will haue it there ſhould be no certaintie, but a doubt. Humilitie (they ſay) it is no doubt: euen as much as to ſay, it is humilitie to make God a lyer: Is it humilitie to call into queſtion, and doubt the truth of his word & of his oath? for he ſaith, hee that beliueth not God, hath made him a lyer: Is faith and doubting all one? Beloued, we may here learne, that as by doubting, and diſtruſting the promiſes and teſtimonie of God, which he confirmeth with his oth. We offer great iniurie vnto his maieſty, and do highly diſpleaſe him: ſo the more ſtedfaſtly we giue credite to that which hee witneſſeth, the more wee honour him, and doe that which is

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pleasing in his sight. In the next wordes he telleth what witnesse God giueth of his sonne, or what is the testimonie of all the three witnesses in heauen, namely, that God hath giuē vnto vs eternall life, & this life is in that his son. First we see the wordes are plaine that God hath freely giuen vnto vs eternall life: this *S. Iohn* setteth downe as part of the record which God beareth. This is greatly to be obserued, because it expoundeth the scriptures. For how wickedly and how impudently doe the Papists cauill and peruert the truth, when they so stifflie affirme, that men obtaine eternall life by their own deserts? If eternall life be the gift of God, as God himselfe doth witnesse saith *S. Iohn*, *How doe men purchase it by their owne merites?* And then there is an other part of the testimonie which God beareth, and that is, that this life eternall which he giueth vs, is in his sonne: whereupon he inferreth, that hee that hath the sonne hath life, and he that hath not the son, hath not life because God witnesseth that hee giueth vnto vs eternall life in Christ, it followeth of necessitie that he which hath Christ hath life: for how can the sonne of God and the true life be parted asunder? Moreouer, seing God giueth this happie life onely in his sonne, he that hath not the sonne, how is it possible that he should haue the life? Here is the summe of the Gospell; that

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whatsoeuer shal bring vs to life euerlasting, we haue it whole in Christ: God himselfe doth witnes this. *Saint Paul* saith, *That Christ is of God, made vnto vs wisdom, righteousnes, sanctificatiō, and redemption, that he which glorieth, should glorie in the Lord. 1. Cor. 1.* Let this testimonie of God stand, as of necessitie it must stand, and all the whole frame of poperie cōmeth downe. For if all be giuen vnto vs in Christ, what becommeth of all those thinges by which the Papistes say, men get pardon of their sinnes, and purchase life euerlasting? Where be all the Popes pardons? what becommeth of all their running on pilgrimage to the images of Saintes, to seeke life at the hands of dead blocks and stones: Well, let this Antichristian synagogue of Rome passe, and let vs learne from this place to seeke eternal life onely in Christe, seeing God doth beare recorde that eternall life is in his sonne. They that haue him, neede none other thing to bring them vnto life. They that to obtaine eternall life, will ioyne themselues, or other creatures with him, as giuing parte thereof, do dishonor him, and deny him, and so must needs misse of the true blessednes. And now we come to that verse which I minde to stand vpon, because it sheweth the ende for which *S. Iohn* saith, he did write these thinges. Thus the wordes are: *These thinges haue I writ-*

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*ten vnto you that beleeue in the name of that ſonne of God, that ye may knowe that ye haue eternall life, and that yee may beleeue in the name of the ſonne of God.*

We may diuide this into two partes, the firſt that all true beleeuers may be aſſured of their ſaluation: the ſecond that they may beleeue. Touching the latter of theſe it may be ſaid: if he wrote to them that did beleeue, and ſo did know that they had life eternall, how could he ſay, *And that ye may beleeue?* The anſwere to this is eaſie: no man doth beleeue ſo perfectly, but that his faith may receiue increaſe. But this I will not handle: therefore let vs come againe vnto that former. *That ye may know that ye haue eternall life.* Here are fower things to be noted in this: the firſt is, that it is not vnpoſſible, but men may come to be aſſured that they ſhall be ſaued: the ſecond, that it is not pride, nor arrogancie, or a wicked preſumption for a true beleeuer to aſſure himſelfe that he ſhall be ſaued: the thirde, what way we are to come to this aſſurance of our ſaluation: the fourth, & laſt, how we are by degrees to encreaſe this aſſurãce. Let ſuch then in the firſt place as hold it a thing vnpoſſible for any man to know he ſhal be ſaued, conſider how flat cõtary it is which they hold, vnto the word of God: for if it be not poſſible for men to knowe that they ſhal be ſaued, how

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could *S. Iohn* say, *These things haue I written vnto you that beleeue in the name of the Son of God, that ye may know that ye haue eternall life?* Ought not this to stop the mouthes of all men in this matter? For when he saith we may know, shall we say it is vnpossible to know? We grant (say some) that certaine speciall men might know, and haue assurance that they should be saued, for it was by speciall reuelation: but it doth not follow thereupon, that the faithfull may come to the knowledge and assurance of their eternall life and saluation. Yea euen this cauill also is fully answered, and taken away by words of the holy Apostle: for he writeth to the whole Churches, euen vnto all that haue the true faith in Christ: hee speaketh not vnto some speciall persons, but indifferently vnto them all, that they might know they had eternall life. Also he doth not speake of any especiall reuelation, but that the knowledge of their saluation is by the things which he wrote vnto them. Let all men then (which will not wilfully & wickedly gainsay the holy Ghost) stoope downe & acknowledge the truth in this, namely that the faithfull may know that they shall haue eternal life. Let this stand firme and vnremoueable, vnles wee will gainesay the Apostle.

Come then to the second point: it is deemed great arrogancy and pride by the Papistes, for

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any man to affirme that hee is sure hee shall be saued: yea the Iesuites cal it dānable false illusion and presumption. I wonder how they will answere here to *S. Iohn:* woulde he of purpose write these things, to bring men to a damnable illusion and wicked arrogancy? Hee saith hee wrote these things, euen to this end & purpose, (for so much his words import) that they which beleeue in the name of the sonne of God, may know they haue eternall life. Why did not the Iesuites in their annotations say somewhat vpon these wordes? Is it not translated amisse? Surely they translate it euen thus: *These things write I vnto you, that you may know that you haue eternall life, which beleeue in the name of the sonne of God.* How then? Is there not some figuratiue or mysticall speech in these words? They cannot for shame say so. Then it must needes follow that the Papists are proud & arrogant, yea blasphemous in accusing *S. Iohn* that he leadeth the faithfull into a damnable illusion. Is it not some one speech, or once vttered by *Saint* Iohn? If it were but one speeche, and once vttered, it were enough, and fully sufficient to confirme the matter, being vttered by the spirite of truth: but in deede *Saint Iohn* vseth the like speeche more then once, or twise. For in the third chapter of this Epistle, vers. 14. he saith, *We know we are translated from death to life,*

*because*

*because wee loue the brethren*. And in the same Chap. ver. 19. *And by this we know that wee are of the truth, and shall perswade our hearts before him*. Also Chap. 4. ver. 13. *By this wee know that we dwell in him, and he in vs, because he hath giuen vs of his spirite*. Then let vs proceede vnto the thirde point, which is, that by what way, or by what meanes we may attaine to the assurance of our saluation. No man needes to doubt, but that *S. Iohn* hath shewed the onely waye and meanes, seeing he saith, *These thinges haue I written vnto you, &c. that yee may know that ye haue eternall life*. Hee doth not then send vp men to search in the secret counsel of God, to see whether their names be written in the booke of life: neyther doth he will them to rely vppon some speciall reuelation, but wil haue them to know that they haue eternall life, by those thinges which he hath written vnto them. Then are we to seeke the way and meanes in that which he hath written. But heere it may be demaunded whether these words, *(These thinges haue I written)* be to be vnderstoode of that which goeth before in this Chapter of all that he hath writen in this Epistle. Indeede almost the whole matter of this Epistle tendeth to that purpose, as any that shall aduisedly reade it ouer may easily perceiue: but yet it is specially to be referred to that which he hath spoken before in this chap.

touching the full victory that wee haue in Christ through faith, and touching the six witnesses which faith is supported by. Heere wee are first to note how farre they be awry, which woulde haue some assurance and hope to bee saued, and let go the way and meanes by which they shoulde attayne that assurance. When they heare of a certainty of life, why shoulde not wee be perswaded (say they) that God will saue vs as well as others? And yet the things which *S. Iohn* saith, he hath written that men may knowe they haue eternall life, they neyther know, nor care to know: they hold this principle, that it is God onely which doth saue men: and vppon this they rest, not considering by what meanes he doth saue them: as if a man should say that hath grounds, it is God alone that feedeth al flesh: he only maketh the corne to growe: I care not therefore for plowing or sowing, if he will feed me, I shall be fed, if he will not, what can I helpe it? Will not all men laugh at such folly? Will not euery simple man say, if he will haue the Lord God to giue him corn for his sustenance, he must vse the meanes, that is, he must plowe, he must sowe, yea reape, and carry into his barnes. Euen so God alone bringeth men to eternall life, and giueth the knowledge and certaintie thereof, but he doth it by meanes, and he that will come to it must

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vse those meanes. He must come to this that *Saint Iohn* saith: *These thinges haue I written vnto you that beleeue, &c. that yee may knowe yee haue eternal life*. Will a man knowe it, or haue it, and yet let passe the thinges which are written, by which hee is to knowe it, and to haue it. Christ willeth the Iewes to search the scriptures, affirming that they doe beare witnes of him. *Iohn 5.* He that will knowe Christ the sauiour of the world, in whome the father doth giue vs life eternall, he must knowe him by the scriptures. The true faith is grounded vpon the witnes which the three witnesses from heauen, that is the father, the worde, and the holy ghoste, doe witnes.

If a man doe not knowe what recorde these doe beare, how can he tell what to beleeue? What maner of faith then haue all they which hearken not to the voice & testimonie of God, which the holy Apostles & Prophets haue deliuered in writing: but follow their owne blind imagination? These neuer consider why God hath reuealed his counsels, or why he sent Prophets and Apostles, yea and his owne sonne to publish the testimony: let vs take heed that we be not of this company, which indeede is a very great company, that haue no care to harken what the three which beare record in heauen haue witnessed. There is an other sort of men,

which also are much awrie, touching the way and meanes to saluation? These doe search the scriptures, they reade, they heare, they labour for knowledge, yea, they holde that men may and ought to come to the assurance of their saluation, and professe that they be sure thereof themselues. If you demaunde of them a reason of all matters, they can from the worde of God satisfie you with good reasons. All this is highly to be commended, whye, or how are they then awrie? They be awrie, which separate and put asunder those thinges which God hath coupled together. They stand strictlie vpon the written worde of God, tell them of putting asunder the thinges which God hath coupled together, and they will also denie it. Yea, they will constantly promise and professe, that if you can shewe them any thing which they put asunder from that which God hath coupled it vnto, they will be ready to amend their fault. I would that were true: for wee should not then haue so many carnall gospellers: neither would there be so many proude Schismatikes. But some man may say, what be the thinges that God hath coupled together, which such men doe put asunder? I will tell you. Doth *Saint Iohn* say, that Christ came both by water and bloud, not by water alone, but by water and bloud: and yet they will se-

perate these two, they will haue remission of their sinnes, or iustification in Christ without sanctification? He that hath Christ to bee his righteousnesse, must needes haue him also to bee his sanctification. A man cannot bee in Christ, but hee must bee borne of God, he must bee a newe creature, he cannot continue in sinne, and bee the seruant of sinne, as for that poinie, let men reade and studie wel the 6. Chapter of the Epistle to the *Romans*. But let vs proceede further in this matter, as *Saint Iohn* here doth. He saith, there be three which beare record in heauen, and there bee three which beare record in earth. What will you say if they part asunder these sixe witnesses? What if they leaue out these three witnesses in earth, and stand onely vpon the three in heauen? It may be said, is not the testimonie of the three witnesses in heauen sufficient? May not a man rest in the testimonie of the Father, though there bee none other ioyned? surely the testimony of God is infallible, and all sufficient of itselfe: but whosoeuer beleeueth that testimonie of God, hath (as *S. Iohn* saith) the witnes in himself: he hath the witnes which is in earth within him, euen the witnes of the spirit, of the water, and of the bloud. Where these three in earth are not to giue their testimonie, the witnes of the other three in heauen is not beleued, though it seeme to be beleeued.

As aske a man this question which is caried a-
wrie that way, you beleeue the gospell, I doe,
(will he say) beleeue it. You are sure you shall
haue eternall life: I am sure thereof (saith he.)
Then demaund further, how come you to that
assurance, or whereupon doth it rest? He will
answere, it resteth vpon Gods promise, I am
sure he can not faile, nor deceiue. That is out
of all doubt: but you doe not beleeue it. Yes
said he, I doe beleeue it. Then where be the
three witnesses in earth which be in euery one
that doth beleeue aright? He that beleeueth,
hath the witnes in himselfe, ver. 10. Where is
the bloud, the water, & the spirit? I hope (will
he say further) that they bee within me. But
come to the triall: the heart is vnsanctified, the
minde is corrupt and vaine, the tongue spea-
keth proude things, vnder the lippes is deceipt,
and guile, the handes are full of vniust dealing:
couetousnes & pride doe beare sway. Examine
the whole course of such a mans life, and you
shall finde that hee doth not glorifie God. Is
the spirite of God in the heart of such a man?
Hath he the power of Christ in him euen of
the water and the bloud, by which he came? Is
he iustified, is he sanctified? No, but as I saide
before, he doth seperate the three witnesses in
earth, from the three in heauen. It is but a vaine
arrogancie in him, and a meere illusion in deed
that

that he boasteth of the certaintie of his saluatiō. For he hath nothing but his owne imagination to warrant him that he doth beleeue. It is no maruaile therefore when such doe fall: and to them *Saint Paul* saith: *Let him that thinketh he doth stand, take heede that he fall not. 1. Cor. 10. ver. 12.* He doth not say, that such as doe stand in deede can vtterly fall vnto perdition, but they which are deceiued in their owne opinion, boasting that they be sure of saluation, and yet haue not in them the three witnesses in earth. They haue not the firme and infallible grounde to rest vpon, for the certaintie of their faith, and so of life euerlasting. For euen when any such man doth most of all glorie that God is his God, and his father: If he would but discend into himselfe, and but a little awake & stirre vp his drowsie conscience, that would tell him that there is no such matter, but that in deede he may expecte the seueritie of Gods wrath, his conscience will tell him, thou hast a proude heart, thy minde is full of vanitie, thou art defiled continuallie with vile and vncleane lustes, and with abominable deedes. Thou doest delight in sinful wayes, and takest pleasure in wicked thinges. God is a most seuere and a righteous Iudge, he will execute vengeance vpon all vngodly men. This vnpleasant song will the conscience sing vnto the vnregenerate

nerate, and not that sweete tune of certaintie, that they shall be saued. Let vs then omitte these which are awrie, and come to that right way and meanes, by which we may attaine to so happie an estate, as without all deceite or illusion, yea, without all arrogancie or vaine presumption, to knowe that we shall be saued. We heare that as there is a dead faith, which may easilie be knowen, if we were not too too negligent, so is there also a true and a liuely faith, which we may trie in our selues by that which *Saint Iohn* here writeth. Which is thus, we must not rest in this alone, what the father, the worde, and the holy Ghost doe witnes, as to say, I knowe what recorde they beare, or I am out of all doubt that the record is true and infallible which they beare: because it is vnpossible that God should lye: for so farre the historicall faith doth goe, the dead faith, yea (as I may say) the faith of deuils. How then, where is the difference? I must haue in me the spirite to beare recorde. What spirit? The spirite of Christ, euen the holye Ghost; a spirite which commeth not alone: but with the water and the bloud by which Christ came. He witnesseth in deede with the efficacie of the death and passion of Christ, which he doth apply both in satisfaction and sanctification vnto the heartes and consciences of the beleeuers. The voice of this

spirite, as it were speaking in the heart of a man and telling him that hee is the childe of God, is most certaine and infallible. *The same spirite (saith S. Paul) beareth witnesse with our spirite, that we be the children of God. Rom. 8.* What will any man say, that the holy Ghost can deceiue, or can lie? If he witnesse with the spirit of a man that he is the child of God, can it fall out otherwise? Here the Iesuits and other Papists do fret and murmure. The holy Ghost (say they) can not lye: but how can any man assure himselfe that the holy Ghost doth beare record vnto his spirit, that he is the childe of God? Doth not euerie sect of heretikes boast that they haue the spirit of God? Is it not then their priuate fantasticall spirit which they are led by? For answere vnto this, first let all men rightly consider whether these Papistes doe not flatly gainesay the holy Apostles. *S. Iohn* saith, it is the spirite that beareth record. And *S. Paul* sayth, that the same spirite witnesseth with our spirite that we be the sonnes of God. If it be so as they would beare in hand, that a man can not know whether he hath that holy spirit, how doth he witnesse? And touching the reason which they vse (if we may giue the title of a reason vnto so absurde a speech) marke it well I pray you. Euerie kinde of heretike, and likewise euerie sect-arie doth boast that hee is led by the spirite of

God

God: therefore no man can tell which is the true ſpirit. If men ſhould trauaile from a farre part of the land towards London, ſome knowing the way perfectly & otherſome not knowing it: if they which doe not know it, yet raſhly preſume that they doe, and goe on out of the way; ſhall we affirme thereupon, that the other alſo cannot know it? Were not this verie ridiculous? And I pray you what other, is the reaſon which the Papiſts here vſe? Hereticks are deceiued, which in deede are raſhly led with the ſpirite of Satan, therefore they which are led by the ſpirit of God, can not know for certaintie whether he be the right ſpirit. S. *Iohn* in the 4. Chapter of his Epiſtle verſe 24. ſaith, *He that keepeth his commaundements dwelleth in him, and he in him, and by this we know that he abideth in vs, euen by the ſpirite which he hath giuen vs.* How ſhall any man know that he dwelleth in God, and God in him by his ſpirite that he hath giuen him, if hee can not for certaintie know which is the true ſpirite? But how can this ſpirite be knowne for certaintie? He is known by his efficacie, by his working: hee goeth not without the word, hee teſtifieth together with the water & the bloud by which Chriſt came. Hee applieth the mightie power of the death and reſurrection of Chriſt, vnto the heart of the belieuer, both touching remiſſion of ſinnes,

and

and ſanctification. He that doth beare himſelfe in hand, and boaſt that hee hath the ſpirite of God, and hath not the bloud and the water by which Chriſt came, doth but deceiue himſelfe, and is arrogantly puffed vp. For the three witneſſes in earth, the ſpirite, the water, and the bloud, doe goe vnſeperably together. Therefore by the power of Chriſt crucified vnto righteouſneſſe and true ſanctification, a man doth know that hee is led by the holy ſpirite of God. *S. Paul* doth ſet forth the ſame matter, but with other words. For when he ſaith, *The ſpirit himſelfe beareth record with our ſpirite, that we be the ſonnes of God Rom. 8. ver. 16.* Hee leaueth him not as a ſpirite at randon, but a little before expreſſeth his operation by which in deede he is knowne. If yee liue after the fleſh (ſaith he) yee ſhall die: but if by the ſpirite you mortifie the deedes of the fleſhe, you ſhall liue. For as many as are led by the ſpirite of God, they are the Sonnes of God. What ſhall we ſay to this? How ſhall a man know that it is the holy ſpirit of God by which he is led? Doth not *S. Paule* tell you that he is a ſpirite which doth mortifie the deedes of the fleſh? There is no ſpirit which doth mortifie, or indeede which can mortifie the deedes of the fleſh, but the ſpirite of Chriſt, who doth it by applying the power of the death of Chriſt. And whereſoeuer he goeth, he hath

that

that worke: so that where the deedes of the flesh are not mortified, there is not the spirit of Christ. And he that hath not the spirit of Christ (as it is written) hee is none of his. That man committeth sinne, and therefore as this Apostle saith, *He hath not seene Christ nor known him. 1. Ioh. 3. ver. 6.* To come neerer then to the trial, that a man is led by the spirite of God, and so assured of his saluation? What be those deedes of the flesh, and what is it to mortifie them? All the lustes of sinne which are in our nature, all vncleannes, and al the wicked actions which spring from the same, be called the workes, or the deeds of the flesh. *Saint Paul* saith: The deeds of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, wantonnes, worshiping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sectes, enuyings, murthers, drunkennes, gluttonies, and such like. *Gal. 5. ver. 19. 20. 21.* It was not his purpose to reckon vp all, and therefore he addeth this clause, and such like. For there is pride, ambition, vaine-glory, couetousnes, periurie, and many other. To mortifie these, is not onely to suppresse the outwarde deedes, but to kill and to roote out the power of them in the heart. As for example, man being proude, the spirite of the Lorde doeth kill that euill vice, it changeth the heart and maketh it hum-

humble, and lowlie. Also, a man is couetous and earthly minded, the holy ghoſt doth worke in his heart a contempt of worldly thinges, a ſure truſt in God, and the loue of heauenlie thinges. If he be full of wrath, of rage, of cruelnie, and ſuch headdie paſſions, ſo that he is euen as a fierce and ſauage beaſt by nature, the ſpirite of grace doth ſubdue and roote out theſe, and make him gentle and meeke as a lambe. Where vncleane luſtes of whoredome and fornication doe burne, and boile in the heart, the heauenlie ſpirit doeth quench them, and maketh the minde chaſte and pure. What ſhould I ſtand to repeate many particulars, you may by theſe ſee what it is in all the reſt? This is that which Chriſt ſaid to *Nicodemus*: *Except a man be borne againe, he cannot ſee the kingdome of God.* This is it which the holie Apoſtle *S. Paul*, calleth the putting off the olde man, and putting on the newe. Yea, this is that which the ſcripture calleth repentance. Can any man haue this worke in him, & not knowe aſſuredly that he is led by the ſpirite of God. The papiſtes in deede doe vtterly condemne this; becauſe they be vtterly voide of it, and can not tell what it is. For how can they which denie & condemne the true doctrine of ſaluation in Chriſt, be partakers of the ſpirite which doth aſſure the faithfull of eternall life?

But

But yet they haue a further obiection, and which in deede they deeme to be vnanſwerable, let it be (ſay they) that a man doth knowe he hath the ſpirite of God, that he is regenerate and is in the ſtate of grace, yet is he ſure he ſhall ſtand to the end, and not looſe that ſpirite and fall from grace, or is he ſure he ſhall not ſinne? Is not this great preſumption? Verily it were great preſumption, according to the Popiſh doctrine, for any man to aſſure himſelfe that he ſhall ſtand to the ende: for they teach that a man ſtandeth by free will. So I graunt it were fowle preſumption for any man to preſume vpon his owne ſtrength: but it is no preſumption for a man to reſt vppon the infallible certainty of Gods promiſe, & the teſtimonie of the holy ſpirite: for when the Apoſtle ſaith, the ſpirite himſelfe witneſſeth with our ſpirit that we be the ſonnes of God: doth he witneſſe, that we are, and doth he not witneſſe that we ſhall be ſo, euen to the end? Can a man to day bee the childe of God, and to morrow not? Moreouer, there is no godly man which ſaith, he is ſure he ſhall not ſinne: for all men ſinne dayly. But the regenerate doe know that through the grace of God, they ſhall not ſo ſinne as to fall quite away from Chriſt, or to haue the life of GOD (whereof they are made partakers in the newe birth) vtterly extinguiſhed in them. Touching

this

this pointe S. *Iohn* in Chapter 3. of his Epistle verse 9. saith, *Whosoeuer is borne of God, sinneth not; for his seede remaineth in him, and he can not sinne, because he is borne of God.* What can all the Papistes in the world say vnto this? S. *Iohn* saith not that some of those which are borne of God doe stand to the end, but he saith, *Whosoeuer is borne of God sinneth not*. Then is it certaine that he which doth know hee is borne of God, and led by his spirite, doth also know that hee shall not fall vnto destruction. And for this hee rendreth a reason, namely, that the seede of God remaineth in him. The regenerating grace is neuer lost, if the seede of God remaine still in him that is borne of God, yea euen when hee doth by infirmitie (as *Dauid* did) fall into some grieuous sinnes. Also he saith, that such a one can not sinne, this seemeth an heard saying. Is there any man beyond whose power it is for to sinne? Is it so heard a matter for a man to doe wickedly, if he will endeuour? Wee must not take it that he which is borne of God will euer endeuour for to commit sinne. No, the grace of God doth still so guide him, that he doth endeuour to please God: and though by ignorance and frailtie hee doe after goe awrie and transgresse, yet can he not fall from God: hee can not vtterly loose his new birth. The reason which S. *Iohn* rendreth is, because he is borne

of

of God. God is immortall: the seed of God by which his children are regenerate is immortal, as it is written, 1. Pet. 1. *The life of God begun in them is immortall:* how then can it be extinguished? or how can he that is borne of God fall away vnto perdition? Let all men then knowe, that where there is the witnes of the spirite, of the water, and the bloud, there is the certainty of saluation: according as *S. Iohn* sayth, *These thinges haue I written vnto you that beleeue in the name of the sonne of God, that ye may know that ye haue eternall life, and that yee may beleeue in the name of the sonne of God.* There are yet another sort of men, I cannot tell what I should tearme them, that are confuted by this place: they hold that a man for the triall of his faith, whether it be liuely or a dead faith, is not to looke vppon the fruites therof. It is enough (say they) that a man doe beleeue in Iesus Christ: what shoulde hee, or what can hee examine further? Faith is Faith. Beleeue, and thou shalt bee saued. These men doe quite abolish, and that most wickedly and profanely, the testimony of the three witnesses in earth. They bring in Epicurisme and all carnall liberty. Let not the wise harken vnto them, but looke for the testimony of the spirite, of the water, & of the bloud within them, if they will be assured that their faith is the true faith, & that they shal come to life eternall.

nall. And nowe let vs come to the last poynt, which is that the faithfull are by degrees to increase this certainty of their saluatiō. To make an entrance into this matter, it is good for vs to consider that the spirituall birth is compared and likened to the naturall birth: for as in the naturall birth there is first brought forth a little weake babe, which hath life, and doth in tyme by degrees, euen by little & little grow vp vnto mans estate, so in the spirituall birth, such as be borne againe in Christ, they be first as little babes, they haue indeede the life of GOD in them, but they be maruelous weake. Reade touching this, what *S. Peter* writeth in his first Epistle, in the beginning of the second Chap. how he doth will these new borne babes to couet the sincere milk of the word, that they may grow thereby. And likewise what *S. Paul* saith to the *Cor. 1. Epist. Chap. 4.* Then as in the naturall thinges, as a man groweth vp in yeeres, so he groweth to a riper knowledge and vnderstanding in matters of this worlde: so they that grow vp in Christ, come to more and more assurance that they be led by the Sprite of God, and that they shall be saued. Most true it is also, as no man can deny, that in the naturall things men do grow vp from babes to mans estate by food and sustenance, they grow also in knowledge & vnderstanding by practise & meanes.

The same is to be saide of the babes in Christ: they cannot growe vp without the Spirituall food, they cannot come to more assured knowledge of their saluatiō, but by the means which God hath ordained, and that is it which *S. Iohn* here leadeth vnto, when he saith, *These thinges haue I written vnto you, &c. that ye may know that ye haue eternall life.* Well then, seeing wee must grow vp vnto this happy assurance by meanes, let vs in some fewe particulars consider howe: first seeing the word of GOD is the sincere milke by which we are to be nourished, and to grow vp, it is our part, as the same Apostle willeth, to couet the same. *1. Pet. 2. 2.* Wee doe all know this, that when a childe is borne, if it be aliue and in health, howe much it doth couet the mothers breast, and how sweete the milke is vnto it: in like manner, when a man is borne of God in the new and heauenly birth, he hath a vehement desire and longing after Gods word, it is maruellous sweete and delectable vnto him. And questionles, all such as care not, nor labor not to know the heauēly oracles, are void of the spiritual life: they be like vnto those children which are borne dead, which care not for the mothers breast. We must labour therefore by reading and by hearing the word preached, by meditation & earnest prayer to come to the true vnderstanding and right vse of the

sacred

sacred word of God. Marke further what *S. Peter* there teacheth, how men shall attaine to assurance of saluation. He willeth to giue all diligence to minister in our faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlines, in godlines brotherly kindnes, in brotherly kindnes loue: for if these things be in you and abound, they shall make you that yee neyther shall be idle nor vnfruitefull in the knowledge of our Lord Iesus Christ: but hee that lacketh these things is blinde, and cannot see farre off, and hath forgotten that he was purged from his old sinnes. *2. Pet. 1. ver. 5. 6. 7. 8. 9.* Heere is the way prescribed, and by this men shall attaine to the certainty of their saluation, which *S. Pet.* there expresseth in *verse 10.* and *11.* after this manner, *Wherefore brethren giue the more diligence, to make your calling and election sure: for if you doe such things you shal neuer fal.* And by this meanes an entrance shall be ministred vnto you abundantly into the euerlasting Kingdome of our Lord and Sauiour Iesus Christ. What can be spoken more clearly for the certainty of saluation? and that by meanes & degrees men rise vp vnto it? Doth he not teach that by those things men shal make their calling and election sure? What is that? but that they shall thereby know assuredly that GOD hath called them and

chosen them vnto eternall life. For doing those thinges, he pronounceth that they shall neuer fal. What is it thē which maketh men to doubt that they shall not be saued? Is it not the conscience of sinne which is in them? Is it not that their heart is full of vncleane vices, and that the holie vertues are wanting? Now where the vices haue their full power, and doe raigne, there is a whole doubting, and worthilie: for men may assure themselues that in such an estate, they cannot be saued. Then where the worke of the spirite is begunne, so that the vices are somewhat suppressed, and the vertues beginne to budde and growe vp, there ariseth some comforte and assurance, there the spirite, the water, and the bloud beginne to beare recorde. This is a true recorde, but yet it seemeth not so cleare, because the remnants of sinne are verie strong and plenteous, and the vertues are, as I may say, tender and weake. Now, as knowledge, and faith, and the power of the spirite increaseth, as the deedes of the flesh are more and more mortified and subdued, so the testimonie of the spirite, of the water, and of the bloud, is more cleare and strong. The more godly the heart & the minde groweth, the more assurance we haue that we shall be saued. Many say, O what a blessed thing it is, if a man attaine to the knowledge and assu-

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rance of this saluation? How willingly will that man loue and obey God? how chearefullie wil he beare all troubles, and afflictions? I feele sometime great ioye, and assurance of Gods loue towardes me: but through mine owne negligence, I haue so many sinnes, as that they take away my comforte, and make me doubt. Then consider what waye we are to ouercome such doubtes, and to come to that happie and blessed assurance. Mortifie the deedes of the flesh by the spirite. What is it that depriueth thee of this happie estate, and maketh thee to doubte? Is it not through the want of the cleere testimonie in thee, of the three which beare recorde in earth? Thou hast many sinnes in thee, which thou seest not, and it may be, very great ones, as loftines of minde, vaine-glorie, couetousnesse, selfe-loue, vanitie of minde, contempt of spirituall thinges, and such like. Yea, further it may be, that sundrie thinges which thou deemest in thy selfe to be vertues, examine them wel by the light of Gods worde, and thou shalt finde them to be vices. So long as it is thus, there will be doubting: for where is the testimonie of the spirite with the water and the bloud? Mortifie the vices by the spirite, vse all diligence with feruent prayer, and all other good meanes, and giue not ouer, although thou seemest sometimes to labour in

vaine: for in continuance of time, thou shalt gaine much, and great peace shall arise in thy conscience, and the same springing more and more, as thou shalt purge it from dead workes. O beloued, this is the way of saluation, enter into it, and giue not ouer, it is worth the labour. The Lorde blesse vs, that we may be founde constant euen to the ende.

Amen.

## The end of the second Sermon.

THE

# THE THIRDE Sermon.

## Hebrewes. 12.

*16 Let there be no fornicator or prophane person as Esau, which for one portion of meate, sould his birthright.*

*17 For ye knowe that afterward, when he would haue inherited the blessing, he was reiected: for he found no place for repentãce, though he sought it with teares.*

ALl wise men do account it a friendlie parte, when any doe forewarne and shewe vnto them, how they may preuent and eschue some great danger that was comming towardes them. I trust therefore, that you will be the more attentiue to this scripture, in which

not a mortall man, but the holy ghoſt, the ſpirite of wiſedome and trueth, doth ſet before vs a moſt horrible daunger, and ſuch, as if we fall into it, we are vtterly vndone for euer, without all recouery. Now, that I may make it the more plaine and eaſie vnto you to beholde, we may deuide it into three partes. The firſt is, a precept, or warning giuen vnto vs, to take heed there be no prophane perſon. It is in theſe wordes: *Let there be no fornicator, or prophane perſon.* I doe omitte to ſpeake of the fornicator, who is here ioyned with the prophane perſon. The ſecond parte propoundeth an example with the facte, whereby he ſheweth himſelfe to be prophane, that wee may ſee what the ſinne of prophaneſſe is, or whom the ſcripture calleth prophane men: and it is in theſe wordes, as *Eſau*, who for one portion of meate ſould his birthright. The third and laſt ſetteth forth the ſeueritie of Gods iudgement and wrath vpon him, which is the horrible daunger that I ſpake of, into which they fall with him that followe *Eſau* in prophaneſſe. The wordes be theſe: *For ye knowe that afterwarde alſo, when hee would haue inherited the bleſſing, hee was reiected, for he found no place for repentance, though he ſought it with teares.*

Come then to the precept, *Let there bee no prophane perſon.* It may be demanded whether this

this bee giuen to euery priuate and particular man, or to the Pastors & guides of the flocke, or to both? Doubtlesse to both. For as the shepheards are to watch ouer the whole flocke, to teach, to exhort, to admonish & to rebuke euen euery particular man, as need shall require: so is euerie priuate man to haue a singular and speciall care to take heede to himselfe, that he become not prophane, otherwise, what shall all the diligence of the teachers preuaile? Yea, moreouer all men are inioyned to cõsider one another, to prouoke vnto loue & good workes, and to exhorte one another, as we reade in the tenth Chapter of this Epistle to the *Hebrewes*, *ver, 24. 25. For hee that shall see his brother, his friende, his neighbour, or familiar acquaintance grow prophane and so running into that daunger of Gods heauie displeasure*, here set forth in the example of prophane *Esau*, and shall not be moued therewith, nor touched with care and loue to admonish him, it argueth that hee is deeply tainted with prophanesse himselfe. He loueth not God, hee loueth not aright his owne soule, that careth not whither other men walke. Therefore let the Pastors vse all their diligence to looke to their flock, that prophanesse creepe not in among them. Let euery man watch ouer his owne heart and conscience, and take heede to himselfe, yea let him not neglect his neigh-

neighbour, for this is an vndoubted thing, that Satan laboureth to make men prophane, and preuaileth much. To be prophane is a moſt execrable thing, as it doth appeare by the ſeueritie of Gods diſpleaſure & indignation againſt it, expreſſed in the laſt part of this text: but the moſt men doe not know what it is. They doe vnderſtand that it is taken in very euill part whē we ſay one is prophane, they know it is a ſore accuſation, but yet they can not tell the nature of the ſinne, or wherein prophaneſſe doeth conſiſt. In the ſeconde place therefore, here is an example ſet down of a very prophane man, and what his prophaneſſe was. So that from hence wee may learne what the ſinne is, which the holy ghoſt warneth vs to take heede of. The man propounded for an example vnto vs is *Eſau*, the elder ſonne of *Iſaake* the great Patriarke. Wee are then warned to take heede, that we be not like prophane *Eſau*, for if we be, wee are ſure to drinke of the ſame cup that hee did: for God is no reſpecter of perſons, if he ſpared not him, he will not ſpare thee, if thou be found like him, but wherin did he ſhew himſelfe prophane? He ſolde his birthright for one portion of meate. Herein lyeth the matter, this needeth expoſition: for by this wee ſhall ſee what prophaneſſe is. *God called Abraham from Vr of the Chaldeans, he made his couenant with him, that he*

*he would bee his God and the God of his ſeede: and alſo that in his ſeede all the nations of the earth ſhould be bleſſed.* In this is included that Chriſt the Sauiour of the worlde ſhoulde come of his ſeede. *Abraham* begate *Iſaake* of *Sarah*. And vnto *Iſaake* by the expreſſe commaundement of God, willing *Abraham* to caſt out the bondwoman and her ſonne, the bleſſing came. For in that place he ſaith, *In Iſaake ſhall thy ſeede be called. Gen. 21. ver. 12.* *Abraham* therefore paſſed this bleſſing ouer, not vnto *Iſmael* his elder ſonne, but vnto his ſonne *Iſaake*. *Abraham* being olde, he tooke an oth of his ſeruant that he ſhould goe into the land of his Natiuitie, and from thence take a wife for his ſonne *Iſaake*. He did bring *Rebecca*, whom *Iſaake* tooke to wife, ſhe was married vnto him twentie yeares before ſhe had any childe. For it is written that *Iſaake* was fortie yeares olde when he married, *Gen. 25. ver. 20.* And he was threeſcore yeares of age, when *Iaacob* and *Eſau* were borne, as we reade in the ſame Chapter verſe 26. For *Rebecca* being all that while barren, *Iſaake* praied to God for her, and the Lord heard him, and ſhee conceiued, and the children ſtraue in her wombe, whereat ſhee was troubled, and went to enquire of the Lorde touching the ſame. Where anſwere was made vnto her by God, two nations be in thy wombe, and two peoples

ſhall

ſhall be ſeperated from thy wombe, the one people ſhall be greater then the other people, and the greater ſhall ſerue the leſſer. *Eſau* was the firſt borne, as we reade in that Chapter: and ſo the birthright, euen the heauenly bleſſing, that God ſhould be his God, and Chriſt to come of his ſeede, was by the ordinarie courſe of nature, to be conueyed vnto him. This bleſſing could bee paſſed ouer but vnto one of the two ſonnes, and *Eſau* was the elder by birth. But then *Moſes* doeth proceede and ſhewerh how prophane this *Eſau* was. He ſaith, that when they were growen vp, *Eſau* followed hunting, & *Iaacob* was a plaine man, and dwelt in tents. He dwelt with cattel, that was the husbandry and trade of life which he followed. Alſo, that which we tranſlate, a plaine man, is in the Hebrewe, a man of ſimplicitie, integritie, vprightnes, ſinceritie, or ſome dealing, ſuch an one was *Iaacob*. *Eſau* came wearie out of the fielde, and *Iaakob* had made pottage, and he requeſted that he would giue him ſome of them. *Iaacob* anſwereth, ſell me then thy birthright. *Eſau* ſaide, behold, I am readie to die, and what is the birthright to me? Then *Iaakob* ſaide, ſweare vnto me, and hee ſware vnto him, and ſould his birthright to *Iaakob*. And when *Iaakob* had giuen him bread, and pottage, hee eate, and drunke, roſe vp, and

went

went his way, and set light by, or dispised the birthright.

Now may you perceiue wherein his prophanesse lay, which God is so highly offended withall, that he setteth so light by the heauenly blessing, as that he would sell it for a messe of pottage. *Isaake* had instructed them touching the promise: *Esau* did knowe that the Sauiour of the worlde was promised with that birthright: hee is so earthly minded, for this world, and for his belly, that he preferreth a little commoditie before it. In a worde, he made little account of spirituall graces and heauenly blessings in Christ, or of that couenant which God had made with his grandfather *Abraham*, who liued vntill he was fifteene yeeres olde, so olde I say, was *Esau* when *Abraham* dyed. That couenant being now renewed with *Isaake* his father, and that heauenlie blessing and grace of God, in which *Isaake* most reioyced, and fullie purposed in deede to conuey it ouer vnto *Esau*, did hee nothing esteeme. Hee was then prophane, because hee did esteeme and loue as a carnall worldling, the base and transitorie thinges of this worlde, more then the heauenly promise and blessing of GOD. You may now discerne what the sinne of prophaneneſſe is. And so what it is which the holy Ghost warneth vs to beware of,

when

when he saith, *Let there be no prophane person as Esau*. But some man may obiecte, how can there be any like *Esawe*, is there any birthright now, or any such couenant and promise touching Christ to come? If not, how can this example of *Esau* be applied to vs, can any be like him, when there is not the matter, wherein they may bee like? I graunt that there is no birthright now, as there was betweene *Iacob* and *Esau*, or couenant touching Christ to come of their seede: but yet the couenāt made with *Abraham* belongeth vnto vs, as to haue this birthright, to become the sonnes of the most high GOD through Christ the blessed seede, to be heires of life euerlasting. This is it which is set before vs, and all such as doe set their hearts vpon carnall pleasures, honors and riches of this world, louing them, and seeking after them, more then after this heauenly blessing and grace of God in Christ, delighting more in bellie-cheere, then in the Gospell, which is the glad tidings of saluation, what are they but prophane persons, euen like *Esau*, which made more account of one portion of meate, then of his birthright? Yea, but *Esau* sould his birthright for a trifle. May some man obiecte and say, surely all the lustes and pleasures of sinne, which are but for a season: all the riches and honors of this worlde which are

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transitorie, vpon which men set their heartes, and are drowned in them, are but trifles, yea euen a messe of pottage in comparison of the heauenly birthright offred in the gospel, which manie set light by.

And if the great thinges of this world might somewhat excuse, as to say, men are not so prophane as to sell the kingdome of heauen for a matter of nothing: yet there be many which their owne conscience doe tell them, if they would examine it, that they more set by a paire of olde shooes, then by the glorious Gospell of our Lord Iesus Christ. The rich treasures of the kingdome of GOD are opened and offred in the same, euen as goodly pearles of incomparable value: but to such worldly minded me they be powred out as before swine, which treade them vnder their feete, they set light by them, their noses must into the trough to their swil, and vnto the porrage pot with *Esau*. Is not this a great prophanesse? Is not this a wonderful blindnes that men should discerne no more of spirituall and heauenly thinges, then swine doe of pearles, which they will treade in the mire? And yet Christ speaketh of some that are more prophane, whom he calleth dogges: a dogge is counted a most profane thing: and as our sauiour Christ saith, *Cast not pearles before swine, because they will treade them vnder their feete:*

*feete:* so he saith, *Giue not holy thinges to dogs, least they turne againe and all to rent you.* The profane dogge goeth further then the profane swine: for the swine is quyet and will but treade the heauenly pearles vnder his feete, whereas the dogge doth turne againe, bite and teare those which giue holy thinges vnto them. These be such as doe reproach, raile vpon, and persecute them that bring the Gospell. Thus may you see in what account the profane persons like *Esau* be in before God and his Angels, when Christ calleth them dogges and swine, *Math. 7. vers. 6.* The holy Ghost (as you see) warneth that there be no profane person like *Esau*: as who say. It is an horrible thinge for any one such to be found in the Church: and yet alas, now they swarme euery where: how many townes and villages may a man come to in this land, where he shall scarce finde two or three which zealously imbrace the Gospell? They be honest men, they follow their worldly busines, which in it selfe indeede is not vnhonest: no more was it for *Esau* to eate a messe of pottage when he was hungry. But in the meane time together with their honest dealing, they doe as *Esau* for a messe of pottage sel their birth-right, because they loue and seeke their belly, and the things of this present world, more then the honour & high dignity of the heauenly birth and sonnes

of

of God. Is not this a moſt lamentable caſe, that men ſhould be ſo profane? Now to the third de part, which ſetteth forth the heauy iudgement of God vpon *Eſau*, & ſo in him, euen as it were in a table, paintethout vnto vs in liuely colours what ſore vengeance abideth for all ſuch profane worldlings as ſell their birth-right, that is, to fil their belly with ſome dainties for the preſent time, ſet light by the grace of God. The words are thus, *For ye know that afterwardwhen he would haue inherited the bleſſing, hee was reiected, and found no place of repentance, though hee ſought it with teares.* The ſumme of the matter is, as you ſee, that whereas *Eſau* before had with a profane minde ſet ſo light by the birth-right, that he ſold it for a trifle; now afterward, when he was deſirous to inherite the bleſſing of that birth-right, he was reiected: yea he cryed and wept to obtaine it, and miſſed thereof: he was then as a profane man reiected and caſt off vnto condemnation. This is the heauy iudgement of God eſpecially, that though he did euē with teares ſeeke to haue that bleſſing and heauenly grace, yet was he caſt off. So it is then, that theſe profane men, which ſet ſo light by the grace of God offred in the Goſpell, may be touched in conſcience, and deſire, when they are to depart out of this worlde, that they might haue the dignitie of the ſonnes of God: yea they may

with teares and bitter crying craue it, and yet be reiected. Is not here then a wonderful great and fearefull daunger, which we are warned to take heede of? And being indeed so great, yet men doe not knowe that there is any daunger, but imagining God will heare them, how profanely soeuer they haue liued. But to open the matter, we must haue recourse vnto the history set downe by *Moses*, *Genes.27.* *Isaake* was old and his sight failed him: and he called *Esau* his elder sonne, and willed him to take his bow & quiuer, and to goe hunt some venison, and to make him such meate as hee knew hee loued: then to bring it to him, that he might eate of it, and blesse him: *Isaake* (as I told you before) had a full and resolute purpose to bestowe and to conuey ouer the heauenly blessing vnto *Esau*. And indeede this *Esau* made now full account that he should haue it: for what now should let? See what hope of felicity the worldly prophane men are sometime led into, from which when they fall, it is the more grieuous vnto them. When a man is in exceeding great heate and ready to fainte with thirst, and hath a cuppe of cold drinke in his hand, euen lifting it vp to his mouth, and then it is plucked from him, what a griefe is it? as the Poets haue fayned, that some of the paines of hell be in such manner: so *Esau* here cõmeth, euen ready to haue the blessing

put

put into his hands: but when he looketh assuredly to haue it, it is gone: for see, *Rebecca* who loued *Iaakob*, and worthily, heard when this was spoken to *Esau*: she willeth *Iaakob* to go to the flocke, to fetch her two good kiddes, and she made such meat with them as *Isaak* loued: she put the garment of *Esau* vppon *Iaakob*, she put the skinnes of the kiddes vppon his handes and vppon the bare of his necke, because *Esau* was heary: she put the meat in his hand, and so *Iaakob* went in to his father, and said he was *Esau*: he felt him, because he said, the voyce was the voyce of *Iaakob*, but the handes were the hands of *Esau*, and so he blessed him. When he was gone forth, then came *Esau* with the meat which he had prepared, and craued the blessing: *Isaak* demanded who he was, and he told him that he was *Esau*. Then was *Isaak* astonied and affraid exceedingly, and shewed him how his brother had come by fraude, and taken it away: he told him that he had blessed *Iaakob*, & that he must be blessed. Then did *Esau* cry out with a great & an exceeding bitter cry, craning that he might be blessed. And (as we reade after in that Chapter, *He lift vp his voyce and wept*: But yet *Isaake* doth not alter, there is no place for repentance; *Isaake* saw now that the matter was of God, & so confirmed it vnto *Iaakob*, and so *Esau* was reiected. Thus may you briefe-

lie see how the matter stood: but now it shall not be impertinent, to open the circumstances more at large in all these foure persons, *Isaak*, *Rebecca*, *Iaakob*, and *Esau*. First touching *Isaake*, it is a thing that may bee wondred at, how he should be so blinded with naturall affection, that he could not espie the prophanenesse of *Esau*, but loued him better then he loued *Iaakob*, who was an exceeding godlie, and a verie reuerend holy man. It is more to be wondred at, that he was so caried in his affection for a worldly commoditie: for *Moses chap. 25.* noteth the cause expressely, why *Isaak* loued *Esau*, euen because the venison was in his mouth. He was led here-vnto by the sweetnesse of that meate which *Esau* hunted. But in deede, it is most of all to be wondred at, that he was so farre blinded in his natural affection, as that he would, contrary to the oracle of God, *Chap. 25.* which said, the greater shoulde serue the lesser, seeke to deriue the blessing vnto *Esau*.

Here we may see, that the holy Patriarkes were not without their frailties & imperfections, they had not the flesh so farre mortified in them, but that the remnantes thereof did remaine, and now and then beare a great stroke. It was by grace and free pardon of their sinnes, that they were saued. Looke vpon *Lot*, looke

vpon

vpon *Abraham* the father of the faithfull, looke vpon *Dauid*, and you ſhall finde the ſame. As wee may hereby on the one ſide take comfort, when we beholde our owne corruption, which doth ſo often leade vs awrie: ſo on the other ſide it ought to ſhake of all ſecuritie, and ſtirre vs vp to prayer and watching, leaſt we be ouertaken by our corrupt nature, and fall into thoſe things which diſhonour God, and prouoke him to plague vs. For thus we may reaſon, if the holy Patriarke *Iſaake*, a man ſo highly repleniſhed with the ſpirite of God, had notwithſtanding ſuch corruption of the fleſh remaining in him, which did ſo daungerouſly blind him, and carrie him awrie: what ſhall become of vs, if God doe not by his grace and holy ſpirite preuent vs, which are full of the ſtrong remnantes of ſo many noyſome luſtes in the fleſh? Whither ſhall we fall, if we bee but euen a little left vnto our ſelues? Are not we in daunger of falling ſo deepe as neuer to riſe againe? Alſo, if ſo holy a man as *Iſaake* was blinded in his ſonne with naturall affection, and for ſo ſmall a commoditie? How are other to feare that they bee not alſo blinded in their children, when they bee prophane, and ſo doe not correct, nor by wholſome admonition withdraw them from the way of perdition? Now touching *Rebecca*, ſhe loued her ſonne *Iacob*, ſhee would haue

the blessing to come vpon him. Doubtlesse she had good cause so to doe: for *Iaacob* was an holy man, and the Oracle of God was for him. Thus farre *Rebecca* was right: but now that she deuiseth a sleight to deceiue *Isaake*, and sendeth *Iaacob* her sonne with a lye vnto him, therein appeareth her frailtie, shee can not bee excused. She had indeede as I said before, the Oracle on her side, before the children were borne, God preferred the yonger, this shee did beleeue, but now to bring it to passe, shee will helpe God. She heard *Isaake* tell *Esau* that hee would blesse him, and shee seeth no way how this should be altered but by a cunning deuice. We may behold the like in *Sarah* the mother of the faithfull. God made his couenant with *Abraham*, that in his seede all the nations of the earth should be blessed, shee beleeued this promise, but shee began to wax olde, she grew toward fourescore, shee had beene barren all her youth, it seemed a difficult matter how it should be brought to passe, therefore she doth deuise how to further it. She had an handmaide named *Hagar*, shee giueth her vnto *Abraham* that he might haue a childe by her. This turned to her owne griefe, for when *Hagar* saw shee had conceiued, shee became so proud that she despised *Sarah*. Surely, when our inuentions are brought in to further the workes of God, they

doe

doe often times turne to our griefe, although this deuiſe of *Rebecca* tooke effect. And nowe touching *Iaacob* that ſo much deſired the bleſſing euen as an holye man that preferred heauenly things before earthly, how can he bee excuſed in this his deede, that he muſt faine and lye? There doth remaine *Eſau* now, what fault can be found in his doing touching this action? He obeyeth his father, who willed him to goe hunt him ſome veneſon, hee prepareth it and bringeth it, and craueth of his father to bleſſe him. *Iſaake* as we haue ſeene was led awrie by naturall affection? when hee minded to bleſſe *Eſau*. Alſo *Rebecca*, ſhee had her fault in that ſhe deuiſed ſuch a ſleight to deceiue *Iſaake*, and ſo to haue him bleſſe *Iaacob*, when hee thought hee had bleſſed *Eſau*. *Iaacob* was in the ſame fault with his mother. Onely *Eſau* at this time dealeth ſo as he cannot in this thing be blamed. The other three are deare to God, and *Eſau* is reiected. What may wee note in this? Surely that it is not the outward doing of ſome one action, or of a few which declare a man to bee righteous before God, for this prophane man can not bee blamed here in his one outwarde deede. And ſo let men knowe that all worldlings and prophane diſpiſers of holy things, doe not that which is acceptable before God, when they make a glorious ſhewe of ſome goodly

deedes: for before the fruite can be good, the tree must be good: before the actions can bee such as shall please God, the heart and conscience within must be sincere, euen purged from prophanesse and filthie vncleanesse.

What is all the Pharisaicall almes, fasting, and prayer of hypocrites? *Mat. 6.* What if a man should giue all his goods to the poore, and haue not loue. *1. Cor. 13.* Againe, we may marke on the other side, how, where the heart is sanctified with a liuely faith, wher there is the true loue of God, & the thankefull imbracing of his spirituall blessings, there the particular errors, slippes and defects doe not cast such out of the fauour of God, or make them not to bee holy and righteous men. Then from hence let vs be wise in discerning: *Esau* was not an holy man for his vpright cariage in one action? Neither were *Isaake*, *Rebecca* and *Iaacob* vnholie for swaruing in some particulars. At this day you shall beholde in those, which from their heart loue and imbrace the Gospell, sundrie imperfections, take euen the best that you can finde. For are any more holy then the great Patriarks were? And from some of Gods elect in al times great offences haue broken forth: take heede that for some such particular faultes we iudge them not as men reiected of God, or ouer seuerely iudge them wicked and vngodly. And

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on the other part, you ſhall ſee the very enemies of the Goſpell, ſundrie of them which make a goodly ſhew in outward deedes, they bee prophane as *Eſau*, and all the ſhew of their workes is nothing before God.

Well, now to the ſeuerity of Gods wrath vpon *Eſau*, for that is the principall matter which we haue in hand. He vvas reiected, hee found no place for repentance, though hee ſought it with teares. What is this? *Eſau* had the repulſe, when he came and vvould haue inherited the bleſſing: and then ſeeking euen vvith teares to obtaine it, *Iſaake* could not bee moued to alter that which he had done, there was no place to repent him, and ſo to call it backe againe from *Iaakob*, who had got it by ſleight. For now was *Iſaake* ſtricken with an exceeding feare, and euen as it were, awaked out of the error of his natural affection; and ſaw that the thing came of God: for that *Iſaake* cannot alter the thing he had done, nor repente, it proceedeth from God. Marke then the ſeueritie of God: *Eſau* had ſet light by the birthright, ſo prophane he was, that he loued the life preſent more: yet when he doth conſider of it more aduiſedlie, he iudgeth it to be a great thing, and wiſheth ſo earneſtlie to haue it, that when he ſaw it taken from him, he cried out bitterlie and wept, but his crying and his teares doe not moue God to

them

ſhew anie pittie or compaſſion towardes him. Therein now lieth the matter. For God laide a great terror vpon *Iſaake*, and held his minde, that although he loued *Eſau* dearely, yet he ſaw now, that he might not giue the bleſſing vnto him. What was there in all the world which *Iſaake* loued ſo tenderly as hee loued his ſonne *Eſau*. How can it be then, but he muſt needes be moued much with the dolefull crie that hee vttered, and with thoſe teares that hee ſhed? Why was not his wrath kindled againſt *Iaakob*? Why did he not call for him, and tell him that as he had no meaning to bleſſe him, ſo he would now reuoke it, and beſtowe the ſame where he did purpoſe, yea, and thought he had beſtowed it? All men may eaſily perceiue, that this did proceede from the ſeueritie of Gods diſpleaſure. *Iſaak* like an holy man, & as a godly father had carefully inſtructed his ſonnes in the couenant, & ſhewed vnto thē what incōparable treaſures of felicitie were included therein, *Iaakobs* minde was inflamed with a burning deſire thereof, but *Eſau*, though he vnderſtood the doctrine, yet ſet little by it, and that is the cauſe why God was ſo angrie with him. If anie ſhall thinke, was this ſo great a cauſe to moue the Lorde ſo to wrath, that he would neuer forgiue him? Iudge of it thus. If a prince offer vnto a ſubiect great honour, and it bee diſpi-

dispised, will it not be hardlie taken? Now, when the king of kings dooth set before miserable sinfull men the high dignitie, glorie, and felicitie, euen to become his sonnes and heires with Christ of the eternall kingdome, and they esteeme baselie thereof, how can he but be exceedingly displeased at such a prophane contempt? Let vs not then maruaile that this prophane man is reiected, but rather take heede to our selues least we be like him, and so be forsaken of God as he was. If he cried and wept and could not be heard, surely, if wee take not heede, we may so highlie offend, that when we crie and weepe, we shall not be heard. There can no heauier iudgement of God light vpon a man then this. The summe (as it were a botomlesse gulfe of al miseries & plagues) is contained in it: as when a man shal cal and crie out bitterlie with teares for the blessing of God, and partaking of life eternall, and be reiected. Here is a pitte to fall into, heere is a daunger vnrecouerable, yea heere is a state and condition which may make vs all to tremble and quake to come nigh it. For if men will quake when they looke downe from the toppe of an high tower to the ground. If when there is daunger of falling: how much more are we to feare at this? There a man may fall so high, that he dashe in peeces vpon the ground, and so be de-

depriued of this natural life: but here is the losse of life eternall, and that with the sustaining of endles sorrowes. It may be some will take it to be an hard collection, to gather from this example of *Esau*: who cried to his father with bitter cryings to haue the blessing: and also sought it with teares, and was reiected, that therefore men may call and crie to God, and euen with sobbing & teares craue pardon of their sinnes, and yet not be heard. *Esau* did not pray to God but sought the blessing at the handes of his father: and shall a generall doctrine be drawne from a particular example? I haue shewed before, that the reiecting came from God: farre was it from the naturall affection of *Isaake* so to haue reiected *Esau*, if it had bene in his own power. Also, we may see that the holy ghost doth propound this example in one man for a generall doctrine: euen this, that such men as like *Esau* prophanely dispise the graces of God shall afterward crie bitterlie and weepe, and call for the blessing of God, and yet bee reiected of him. And to speake the trueth, the holy worde of God doth teach vs this onelie by the example of *Esau*: but deliuereth it forth in flatte and plaine tearmes, as a generall doctrine. In the first Chapter of the *Prouerbes*, *Salomon* bringeth in wisedome, preaching, and calling vpon men to receiue her instruction.

And

And then ſhee complaineth that they diſpiſe her counſell, & ſo vttereth a terrible threatning, that ſhee will laugh at their deſtruction, and mocke when their feare commeth. She ſaith, they ſhall call vpon her, but ſhee will not anſwere, they ſhall ſeeke her earlie, but ſhall not finde her. With many moe ſpeeches there this matter is ſet forth. Chriſt is that wiſedome of the father, which calleth there vnto men, to returne vnto him, to imbrace his lawes and holy doctrine, offering all ſpirituall bleſſings in heauenlie thinges: but men ſet light by his counſell, they be addicted to the worlde, & to the vaine pleaſures of ſinne, & ſo with profane mindes diſpiſe the heauenly giftes and graces. This doth moue his indignation ſo farre, that he ſaith, he will be ſo farre from pittying them in their calamitie, that he wil laugh at their deſtruction, and mocke them in their feare and diſtreſſe. Yea, he ſheweth plainelie that they will call vpon him for helpe, but hee will not anſwere, they ſhall alſo earlie ſeeke him, but not finde him.

Can any thing be more plaine then this? do you not marke the reaſon? Such as will not heare the Lord calling ſo earneſtly to them, & offring ſo great kindnes, he will not regard nor heare them, when in their diſtreſſe they ſhall

crie

cry vnto him. In the *28. chapter* of the *Prou. ver. 9.* it is written, *He that turneth away his eare from hearing the lawe, euen his prayer shall be abominable.* Is not this a most fearefull thing? Is not this the same also in effect with that which is heere spoken of *Esau.* Then the doctrine is generall. Let euery man then take heed to it. God doth now offer vnto vs grace, hee hath sent vnto vs the word of reconciliation: he openeth vnto vs the heauens, & calleth vs with an holy calling: then take heede wee be not so prophane, as to set light by it: for if we doe, it may be that we shall afterwardes seeke it with teares, and yet misse thereof. Men cannot beleeue this, & therefore they liue dissolutely, trusting that at their end they shall call to God for grace, and so obtaine pardon. O poore wretches, if their prayer it selfe then be abominable, wher is their help? what shall become of them? I pray you let me repeat it againe. The Lord God doth call vpon men to turne vnto him from their wicked and sinfull wayes, he promiseth to become their father, as it is written in the Prophet, and alleadged by the Apostle, *2. Cor. 6. ver. 17. 18.* Therefore come out frō among them, saith the Lord, and separate your selues, and touch no vnclean thing, and I will receiue you, and I wil be your father, and you shall be my sonnes and daughters, saith the Lord God almighty, and beeing

sonnes,

ſonnes, they bee the heyres of God, and fellow heires with Chriſt, *Rom. 8.* Nowe, while this dignitie and glory is propounded and ſet before them, men prophanelie diſpiſe the ſame, they doe more eſteeme a meſſe of pottage, they ſatisfie their vaine luſtes and carnall appetites: they haue all threatnings in deriſion: they will repent and cal for grace, when age or ſicknes ſhall take holde of them: they hope to do euen as well then as the godlieſt of them all that liue vpon the earth. Thus with *Eſau* they fall to their pottage, what care they for the birth-right? Well, ſicknes comes, terror of conſcience ariſeth from the ſight & remembrance of their ſins in which they haue walked, they muſt now come before the high Iudge, they wiſh now that they had neuer committed ſuch abominable and filthy vices: where is their refuge? onely in prayer. They cry out with feare, with horror, and with teares. And where are they then: if this their prayer be abominable to God? Ye ſee the place which I alleaged, *Prou. 28.* Which telleth vs ſo. They crie and call now vnto Chriſt, and he doth mocke them, and laugh at their deſtruction, as he ſaith hee will, *Prou. 1.* Doe you not ſee now what a wofull caſe theſe prophane men are in, which now diſpiſe the grace of God, that the prayer and the repentance which they truſt vnto is abominable

nable. This is hard will some man say. For doe not they esteeme highly of Gods blessinge which weepe and crie to haue it? Againe doth not the Scripture teach that God will forgiue at what time soeuer a sinner doth repent him of his sinne? Shall we say that they doe not repent which crie with teares to GOD for mercie? To this I answere, that *Esau* woulde faine haue had the blessing at the last, but that doth not argue but that he was prophane. Who is it that woulde not willingly be saued? Or who is so prophane, but that he would bee glad to escape from the damnation of hell? And touching their crying with teares, it is not true repentance no more then that in *Esau*. He wept not for any detestation of his prophanesse, but because he had lost the blessing. Euen so these doe weepe and crie out, not that they loath and hate the sinne, by which they haue dishonoured GOD, and defiled themselues, but because their conscience doeth terrifie them with the losse of heauen, and with the feare and horror of hell. O beloued learne to knowe true repentance, least we bee seduced and caried awrie to destruction.

It will bee obiected further, that the holy Scriptures doe testifie, how some haue repented at their ende and haue beene saued: as for example the theefe vppon the crosse. And

Christ

Christ in the Parable of the man that hired labourers into his Vineyarde, doeth teach that some come at the eleauenth hower. Most true it is, that God alwayes hath, and doth conuert some euen towarde the ende of their life, when as they haue spent a long time in wickednesse, for thereby the Lorde doth declare the riches of his mercie drawing men euen out of hell, which of themselues would neuer haue returned. But shall euerie man therefore presume that God will doe the same to him? He doth open the eyes of some, giuing them faith and repentance which haue liued in blindnesse and ignoraunce al their life: will he therefore heare thee which hast for a great part of thy life, yea it may bee euen from thine infancie, beene taught, and hast dispised the grace of GOD, boldning thy selfe in sinfull wayes, and saying thou wilt cal for mercie and pardon at thine ende. Yea thou sayest that thou hast knowne many which haue liued verie wickedly, which haue made as good an ende as the godliest, calling euen to their last breath for mercie, and for pardon. Well *Esau*, trust not to such kinde of repentance, thinke not that such must needs be saued, because they weepe and cry for pardon: but heare what Christ hath spoken, *Mathewe* the seauenth. *Not euerie one that sayth vnto me, Lord, Lord, shall enter into the kingdome*

*of heauen, but hee that doth the will of my Father which is in heauen.* Turne, turne, and doe the will of God while thou hast time, lead a godly life, that so thou mayest make a godly and a happie ende. Let vs call vpon God for this wisedome and grace.

## The end of the third Sermon.

THE

# THE FOVRTH Sermon.

## Romanes. 6.

1 *What shall we saye then? shall we continue still in*
*sin that grace may abound? God forbid.*
2 *How shal we that are dead to sin yet liue therein?*
3 *Know yee not that all we which haue beene bap-*
*tized into Iesus Christ, haue beene baptised in-*
*to his death?*
4 *We are buried then with him by baptisme into*
*his death, that like as Christ was raised vp from*
*the dead by the glorie of the Father, so we should*
*walke in newnesse of life.*
5 *For if we bee grafted with him to the similitude*
*of his death, euen so shall we be to the similitude*
*of his resurrection.*
6 *Knowing this, that our olde man is crucified with*
*him, that the body of sinne might bee destroyed,*
*that henceforth we should not serue sinne.*
7 *For he that is dead is freed from sinne.*
8 *Wherefore if we be dead with Christ, we beliene*
*that we shall also liue with him.*

9 *Knowing that Christ being rayſed from the dead dieth no more, death hath no more dominion ouer him.*

10 *For in that he dyed, he dyed once to ſinne, but in that he liueth, he liueth to God.*

11 *Likewiſe thinke yee alſo, that yee are deade to ſinne, but are aliue to God in Ieſus Chriſt our Lord.*

12 *Let not ſinne raigne therefore in your mortall body that you ſhould obey it, in the luſtes thereof.*

13 *Neither giue yee your members as weapons of vnrighteouſneſſe vnto ſinne, but giue your ſelues vnto God, as they that are aliue from the deade, and giue your members as weapons of righteouſneſſe to God.*

14 *For ſinne ſhall not haue dominion ouer you, for yee are not vnder the law but vnder grace.*

IN the former part of this Epiſtle, frō the 16. verſe of the firſt Chapter vnto the ende of the fift, *S. Paul* hath diſputed of iuſtificatiō: and now in the beginning of this ſixt Chapter, he entereth into a diſcourſe touching ſanctification. Theſe be two principall pointes of doctrine, moſt neceſſarie for all Chriſtians to be

be well instructed and grounded in. I suppose that some doe not vnderstand the difference betweene iustification, and sanctification: it is requisite therfore that I touch that first. Christ, as the Apostle saith, *Is our righteousnesse and our sanctification 1. Cor. 1. ver. 30.* Our righteousnes, is our iustification: so that by that Scripture, it is euident that iustification and sanctification be two seuerall things. In deede the Papistes doe confound them, or make them both one, while they make our sanctification, or righteousnesse inherent, to be our iustification. To bee iustified, is to be made righteous from al guiltinesse of sinne, and so to be acquite and cleared from the curse and penaltie thereof. To bee sanctified, is to be drawne out of the yoke and bondage of sinne and sinfull lustes, to the seruice of God in true holines. But this is not enough to make it cleare vnto euery mans vnderstanding what the difference is betweene them: I must therefore speake further in this matter. First therefore concerning iustification, S. *Paul* before in this Epistle, calleth it the righteousnesse of God, and saith, it is reuealed in the Gospell from faith to faith, Chapter 1. verse 17. And then sheweth that all men both Iewes & Gentiles, are of themselues grieuous sinners, voide of righteousnesse. The true belieuers are iustified or made righteous in Christ. So the righte-

ouſneſſe of God, is that righteouſneſſe which God giueth vnto vs in Chriſt, which is called the righteouſneſſe of faith, becauſe faith doeth apprehend it, Chapter 3. ver. 21. 22. Wee may alſo ſay that it conſiſteth of two partes: the one is the free forgiueneſſe of ſins through Chriſtes bloud, euen of grace Chapter 3. ver. 24. 25. For vntill there bee a ſatisfaction for ſinne, and ſo the guiltineſſe thereof purged away, there can be none iuſt before God. Then further the other part is this, wee are bounde to keepe the whole law, which we breake, and Chriſt in our nature hath perfectly fulfilled it, and his obedience is imputed to thoſe that do beleue in him: wherefore hee ſaith, as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many alſo bee made righteous, Chapter 5. ver. 19.

Thus may we ſee what iuſtification is, euen the purging away of all our ſins, and of all ſpot of ſinne by Chriſtes bloud: and the imputation of his obedience in fulfilling the lawe. Thus al that beleue are made righteous in Chriſte. This is it which he writeth in another place, ſaying, he made him to be ſinne for vs, which knew no ſinne, that we in him might bee made the righteouſneſſe of God. 2. Cor. 5. ver. 21. Then ſanctification is that which is called the newe birth, repentance, the putting off the old man,

and

and the putting on the newe. The mortifying and putting off sinne, and all sinfull lustes of the flesh, & the walking in the vertues of the spirit. This is also called righteousnes, it is the righteousnesse inherent, or that doth stick in the faithfull, the righteousnesse which consisteth in the godly deedes of men. Of this, the holy Apostle in these Chapters disputeth at large. And the summe of this matter is this, that iustification in Christ and sanctification doe goe inseperable together. There is no man which hath his sinnes pardoned by the bloud of Christ, and that hath the obedience of Christ reckoned to be his: but he hath also the grace of sanctification, he hath vnfained repentance, he renounceth vice, and followeth vertue. Manie doe parte these two asunder, for they doe verie willinglie hearken to this, that Christ hath by his bloud, made satisfaction for our sinnes, and that we in his obedience shall bee made righteous before God, this is comfortable: but when they heare that he hath redeemed vs, that wee should denie our selues, forsake our sinful lusts, and leade a godlie life according to the rules of his holy will, that is, sower, and vnpleasant. Let such giue eare vnto *S. Paul*, for hee dooth by two arguments in this Chapter, which are drawen euen from two principles in reason, proue, that whosoeuer is not sanctified in Christ, he is not iustified in him, he may ima-

gine that his ſinnes ſhall be forgiuen him; but they ſhall not: a matter of verie great waight; let vs then come vnto it. What ſhall wee ſay then (ſaith *S. Paul*?) Shall wee continue ſtill in ſinne, that grace may abound? Here is the whole queſtion, here is the ſtate of the cauſe which is to be decided. The wordes of themſelues are ſo plaine, that they neede no opening, but onely in this, to ſee how this queſtion is made, or dependeth vpon ſome matter vttred in the former Chapter. You may ſee there, how the Apoſtle at the 12. verſe, entreth into a compariſon betweene *Adam* and *Chriſt*, which are as two ſtockes, or fountaines: from the one, that is from *Adam*, there hath ſprung and flowed ſinne and death ouer all men: from the other, that is Chriſt, there ſpringeth, and floweth righteouſneſſe and life. Herein they be like, that both of thē doe make thoſe which are theirs, partakers of that which they haue. But herein they be vnlike, that *Adam* deriueth ſinne, and that vnto death, into all them that are his, euen into all his poſteritie, by nature, or by a naturall propagation, for they haue all ſinned in him: Chriſt beſtoweth his righteouſneſſe vpon thoſe which be his vnto life eternal, by grace, by a free gift, they haue it not as *Adams* children haue their ſinne from him by a naturall ſpreading, but by imputation? Alſo, there be other differences: as namelie, all are made

made guiltie, and caſt downe by one offence of *Adam*: but Chriſt by his righteouſneſſe freely giuen ynto vs, doth not onely abſolue vs frō that one offence, but from all other ſinnes, which we haue committed. And the righteouſneſſe of Chriſte imputed by grace, is of greater power to ſaue vs, then the ſinne of *Adam* was for to cōdemne vs. Seeing then, that as by the diſobediēce of *Adam*, many were made ſinners, ſo by the obedience of Chriſt, many are made righteous. Why came the lawe? To this *Saint Paul* anſwereth, that the lawe entred, that ſinne might abounde, but where ſinne abounded, there grace hath ſuperabounded. The greater the ſinne was, the more plenteous was the grace of God in Chriſt, in taking it away. That as ſinne had raigned vnto death, ſo grace ſhould raigne through righteouſnes vnto life eternall, by Ieſus Chriſt: Then the more that ſinne abounded, the greater is the riches of the grace of God in Chriſt that doth pardon it, and ſo the greater is the praiſe and glorie of God. All this is true. Now hereupon the wiſedome of the fleſh doth argue thus. If the more the ſinne be increaſed, the greater is the glorie of God in pardoning it, then is it good for thoſe which beleeue in Chriſte to continue ſtill in ſinne, to commit all abundance of ſinne, that ſo God may haue the greater glorie.

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This is a pleasant doctrine to mans corrupt nature, and much followed in all places: for albeit you shall not heare many vse the same words which *S. Paule* setteth downe, to bolden themselues to continue in sinne: yet marke it well, and you shall perceiue that there is the same reason in effect. Great multitudes, as you knowe, doe professe Christ, and they say, they looke to haue all their sinnes forgiuen, only by his death and bloudshedding. Looke vpon their liues, and you shall finde that the greatest part are vtterly ouerwhelmed, and lie as it were drowned in all manner of vncleane and abominable vices. Deale particularly with any one, and say but thus vnto him; These foule sinnes which you continue in and daylie commit, are such as God doeth threaten vengeance against: will he not answere? I know they be grieuous sins, but I hope to haue them all forgiuen me through the bloud of Iesus Christ: yea, are there not many which will say, I hope I shall call for mercie and pardon at the last? This is the doctrine of the holy Ghost, the grace of God which bringeth saluation, hath appeared vnto all men, teaching vs to denie vngodlines & worldly lustes, and to liue soberly, iustly and godly in this present world, *Tit. 2. ver. 11. 12.* Behold how contrary to the doctrine of GOD such men liue. He saith that the grace giuen vs in Christ, doth teach

vs

vs to deny all wicked waies, and to liue a godly life: and they say, because there is pardon in Christ, we will continue still in our wickednes, and call for mercy at the last. Al such men doth the holy Apostle heere quite cut downe, proouing indeed that they haue no part in Christ; they doe but deceiue themselues. Also he doth heere meete with the Papistes, which are enimies to the crosse of Christ, and can by no meanes indure to heare that we haue our iustification only in Christ: but they will haue mens owne good works and merites to iustifie them before God. And thus they cry out against vs: you open a gappe vnto all loosenes and licentiousnes of life, you destroy all zeale and care of good works, when you teach that men are iustified onely by faith in Christ: for if a man shall haue all his sinnes forgiuen by the grace of Christ, what will he care what sinnes he commit? Also if a man shall be made righteous only by grace in Christ, and not by his own good deedes, who will care to doe anie? This also I say, doth *S. Paul* here meete withal, shewing and prooving by strong reasons, that all they which haue a true faith in Christ, and so haue al their sinnes forgiuen by his bloude, and haue also his obedience imputed vnto them, and be fully iustified, cannot but liue a godly life. Iustification in Christ and true sanctification cannot

not be parted asunder: first therefore propounding the question, *Shall we continue still in sinne that grace may abound?* he reiecteth it with detestation, saying, *God forbid*: as if he should say, It is a thinge that ought not to enter into our thoughts. And then he propoundeth the first reason, in these words, *How shall we that are dead to sinne yet liue therein?* This is a principle in the light of natural reason, so that if a man haue not lost the common vnderstanding, he cannot deny it. We all doe know that contraries cannot be together in the same subiect, at one time, in the same part, and in the same respect, but the one necessarily doth exclude the other, and if the one be, it is vnpossible that the other should also be. And that is the cause why *S. Paule* saith, *How can we which are dead to sinne, yet liue therein?* As much as to say, it is vnpossible: for to be aliue to sinne, and to be dead to sinne, at the same time (which are so flat and perfect contraries) cannot be. He that is aliue is not dead, and he that is dead is not aliue. Thus now the matter standeth: wee, that is all true Christians, are dead to sinne, howe can wee then liue to sinne? And so if it bee vnpossible for a man which is a right Christian, and therefore dead to sinne, yet to liue in it, how should wee continue still in sinne that grace may abounde? Well, may some man say, This is a cleare case,

that

that such contraries as these, to be aliue and to be dead, cannot stand together: but how shall this appeare, that a true Christian of necessitie is dead to sinne? for *S. Paule* hath but affirmed that we are dead to sinne: and therefore in the next words he proueth it: for the death to sinne being proued, the life to sinne is thereby of necessity excluded. *Knowe ye not* (sayth he) *that all wee which haue beene baptized into Iesus Christ, haue beene baptized into his death?* Loe heere is his proofe: and this is a plaine, a strong and an inuincible demonstration, that euery true christian is deade to sinne, and so by consequence cannot possibly be aliue to sinne. It is drawen from the vse of Baptisme, or from that which Baptisme doth represent vnto vs. It representeth that we are ingrafted into Christ, & therefore he saith, Knowe you not that wee which haue bene baptized into Iesus Christ? Beeing then baptized into Christ, the holie Baptisme doth represent vnto vs that wee are washed in his bloude, and so haue the free remission of our sins, but also that in him wee haue the new, the spirituall and the heauenly birth. Now the death of Christ is as it were the fountaine of this regeneration: & therefore the Apostle putteth vs in minde that wee are baptized into the death of Christ. He that is baptized must remember that hee is baptized into Christ crucified, and therefore into the death of Christ.

To

To what end then, was the death of Christ? Not onely to make satisfaction for sinne: but also to destroy, and vtterly to abolish sinne in his mistical bodie, which is the Church. *Iohn 3 verse 8.* Sinne there, is called the workes of the deuill, which the sonne of God was made manifest to loose, that is, to dissolue, to breake, and so vtterly to destroy. Marke well then, Christ died to slay sinne: hee had none of his owne to slay: And therupon it must needes follow, that his death, is to slay the sinnes of those which be ingrafted into him. This is it that *Saint Paule* sayth, wee are baptized into his death, that is, wee are baptized into Christ crucified, that the power of his death may be in vs, to crucifie, and to slay our sinne. He then that hath not the bare figure alone in baptisme, but the very efficacie of the grace represented, must needes, without all controuersie be dead vnto sinne. And therefore *S. Paul* doth insinuate how grosly blind they are, euē in the principles of the Christiā religion, in the doctrine of baptisme, which suppose that a man can be a true Christian, and yet continue in sinne. Do ye not know (saith he) as if he should say, It is a strange thing, if ye knowe not this, that all which haue bene baptized into Christ Iesus, haue bene baptized into his death? Know ye not that they which doe die with Christ, doe die vnto sinne?

how

how then can they liue vnto sinne? or how can hee be a true Christian that continueth still in sinne? S. Paule (as I said) did propound this as a strange matter, that any should be found so ignorant and blind, as not to know that all which are baptised into Christ Iesus, are baptized into his death, and so haue sinne slaine in them, are become dead to sinne, and therefore cannot any longer liue therein. But in our dayes it is no wonder: for the most which glory in their baptisme, vnderstand as much as a blocke, what the doctrine of Baptisme is: for if they did, would they continue still in so many wicked & abominable vices, and yet imagine that they be true Christians? What know they that euery true Christian is baptized into the death of Christ, and that the power of his death is to slay sinne in them? Can they be both aliue to sinne, and dead to sinne?

Thus wee see that the first argument of the Apostle, but he doth open it more at large in the wordes that follow, because it is so necessarie a matter for all men to be well taught and instructed in. It is the new birth figured by baptisme, of which the Apostle maketh three partes, the one from the death of Christ, an other from his buriall, the thirde from his resurrection. We are buried with him by Baptisme, saith hee, into his death, that like as Christ was

raised

raiſed vp from the dead by the glory of the father; ſo we ſhuld walk in newnes of life: you ſee it plainely here expreſſed, that in our baptiſme theſe three things are repreſented, namely, that we die with Chriſt, that wee are buried with Chriſt, and that wee riſe with Chriſt. Howe is this to be taken? Thus. The death of Chriſt vnto which we are baptiſed doth ſlay ſinne, which is called our olde man: this is the firſt ſtep, for vntill ſinne be ſlaine in vs, we can not liue vnto righteouſneſſe. And there is nothing of power to kill ſinne, but the death of Chriſt. The ſecond ſteppe is buriall, for when a body is dead, it doth by little and little rotte and conſume away in the graue. Euen ſo our olde man or ſinne, hauing receiued a deadly wound by the death of Chriſt, remaineth ſtill as a deade carkaſſe in thoſe which bee in Chriſt, and by the vertue of Chriſtes buriall, doth euen as it were by little & little too, rotte and conſume. This is certaine, that whoſoeuer is in Chriſt crucified, and ſo the power of Chriſts death in him, ſinne is ſlaine in him: yet ſinne is not by and by vtterly aboliſhed, but remaineth in him, and by the vertue of Chriſts buriall is conſumed. Wee may not think then that ſo ſoone as euer a man is in Chriſt, that ſin is vtterly aboliſhed in him: but in continuance of time it diminiſheth and doth become leſſe and leſſe. What then if a

man

man haue ſinne as ſtrong in him this yeare, as he had the laſt yeare, & the laſt yeare as ſtrong as ten yeares paſt? Will not any man ſaye, that the burial of Chriſt hath not take effect in him? Shal a dead body being buried, rotte and conſume nothing at all in ſo long time? Wel if ther be no power of his burial, there hath beene no power of his death, the body of ſinne is ſtill aliue and not ſlaine, for a body doth not conſume ſo long as it is aliue. If it laſt, ſurely it is aliue, and thereby we may bee ſure that hee in whome ſinne is not diminiſhed, is not partaker of the buriall of Chriſt, and then is hee alſo not partaker of his death, for they goe inſeperably together: wherefore *S. Paul* ſaith, *We are buried with him by baptiſme into his death*. Such a man then as doth continue in ſinne, hath receiued onely the outward ſigne in baptiſme, but not the power of Chriſt crucified. Let all men beware of this, for if they haue but the external ſigne, that they are buried with Chriſt by baptiſme into his death, and the power of his death and buriall, be not in them to ſlay and to conſume the body of ſinne, they be as far off from the benefites of Chriſt, as either Iew or Turke. And now touching the third part of our newe birth, which is the walking in newneſſe of life: this followeth from the reſurrection of Chriſt.

As Christ (saith hee) was rayſed vp from the dead by the glory of the father, ſo wee ſhould walke in newnes of life. Heere needeth ſome expoſition to make this plaine. When he ſaith *Chriſt was rayſed from the dead by the glorie of the Father*, we may take it that the glorious power of God did rayſe him vp, and that GOD was grorified by his reſurrection, allwhich is true: but not the thing which *S. Paul* here meaneth, The Greeke prepoſition which is tranſlated (by) may (as it is ſometimes vſed) be tranſlated into, or vnto.

Thus it is, Chriſt before his paſſion tooke vpon him the ſhape of a ſeruant, hauing as *S. Paul* ſaith *Phil. 2.* Emptied himſelfe of the high glorie, being in the ſhape of GOD, when hee thought it no robberie to be equall with God: and then hee had taken vpon him all our infirmities, ſinne onely excepted. Hee was ſubiect vnto hunger, to thirſt, to wearineſſe, and ſuch like. But when he roſe from the dead, all theſe things are left behinde, and he entreth into the glorie of the father, euen into the glorious and heauenly life of the Father: and we being baptized into him, and dying with him, muſt needs alſo bee rayſed vp with him into that heauenly life of God, which hee expreſſeth, by walking in newneſſe of life. Thus it is, if Chriſt dyed for

to

to ſlay ſinne, and then roaſe vp from the deade into that heauenly and glorious life, then wee that die to ſinne with him, muſt needes be raiſed vp alſo with him, into the partaking of that ſpirituall and heauenly life. As the killing and burying of ſinne is called the putting off the olde man, ſo this riſing with Chriſt vnto newneſſe of life, is called the putting on of the new man. This is to walke in true holynes. Seeing all this is thus, I pray you how can hee be a true Chriſtian, that doth continue in ſinne? Shall wee continue ſtill in ſinne, that grace may abound? You ſee it manifeſt, that a true Chriſtian is ſo farre off from continuing in ſinne, that contrariwiſe he doth walke in newneſſe of life. This *Saint Paul* doth further examplifie in the verſes that follow, namelie, that all they which die with Chriſt vnto ſinne, muſt needes alſo riſe with him vnto the partaking of the newe life, and further, that being once raiſed vp from the death of ſinne into that life of righteouſnes, they neuer returne backe againe to liue vnto ſinne. Touching the former of theſe, for to expreſſe it, hee vſeth a ſimilitude taken from a plant. If (ſaith he) we be grafted to the ſimilitude of his death, euen ſo ſhall wee be to the ſimilitude of his reſurrection? Thus it is, in the naturall plant, as we alſo doe knowe, that when

the ſiences are grafted into a ſtocke, and that is digged into the ground, if the ſtocke die, they die with it, and if the ſtocke doe growe and ſpring vp, they doe growe and ſpring vp with it. Euen ſo, the holie Apoſtle teacheth, that a man being by faith grafted into Chriſt, as he is grafted, and doth grow to him by a myſticall and ſpirituall vnion to die with him, that is, as Chriſt died to ſlay ſinne, ſo he dyeth to ſinne, or ſinne by the power of Chriſtes death is ſlain in him: likewiſe, he is grafted vnto the ſimilitude of his reſurrection? that is, he receiueth the ſappe of life from Chriſt, as from the ſtocke into which he is grafted, and ſo doth liue and grow vp by him. Then you ſee by the doctrine of the holy Apoſtle, that from the neere coniunction which the faithfull haue with Chriſt, theſe two thinges goe inſeperablie together, the dying to ſinne, and the riſing to the newe life, euen the life of righteouſneſſe. For how ſhould a man be in Chriſt, and ſeperate theſe? As a man cannot haue iuſtification except hee be in Chriſt Ieſus: and if he be in him, he muſt needes with it bee partaker of the grace and power of ſanctification: ſo alſo, if he be partaker of the one parte of ſanctification, he can not be voide of the other. If he be dead and buried with Chriſt, he ſhall alſo riſe with him.

Whereby

Whereby this is manifeſt, that where holie life appeareth not in a man, there ſinne is not ſlaine: for where there is a death and a buriall of ſinne, there muſt needes be a reſurrection vnto a new life. All they then are in the bondage of their ſinnes: which are not by the reſurrection of Chriſt quickned vnto a new life, euen to walke in the vertues of him that calleth vs. What ſhall wee ſay vnto thoſe alſo which will ſeeme to haue the latter without the former? They would ſeeme to be verie riche and plenteous in good workes, and ſo to liue vnto righteouſneſſe: but looke vpon their life, and examine it by the rules of the holie worde of God, and you ſhall behodle great and grieuous vices that raigne in them. As thoſe other which make no ſhewe of good workes, are awrie when they imagine that they haue parte in the death of Chriſt, and yet they are not partakers of his reſurrection, becauſe they haue no holy life: ſo theſe are vtterly deceiued which will ſeeme to be riſen with Chriſt vnto an holie life, and yet were neuer dead and buryed with him. In deede they cannot be raiſed vnto the life of righteouſneſſe, vnleſſe they haue firſt died vnto ſinne. Will they be grafted to the ſimilitude of Chriſtes reſurrection, and haue not bene grafted with him to the ſimilitude of

his death? What then are all those good workes which they worke, that together, with those good workes, doe mingle so many bad vices all their life long? Surely, their good deedes are euen such, as the almes, fasting, and prayers of the Pharisies which Christ doth reproue, *Mat. 6.* Take this for a most vndoubted truth, that there is no holy life, but from the vertue of Christs resurrection. There is no partaking of the true life of God, and consequently not of any action of that true life, but from hence, that a man be grafted with Christ to the similitude of his resurrection. And therefore all the good deeds which men doe, that haue not sin first staine in them, proceed but of vain-glory, selfe-loue, or from other such sinister respects. What is it when a prophane dispiser of Gods word, an horrible abuser of Gods name, by swearing, a couetous, a proude and an hawty person, or an idolater, doth almes deeds? The poore indeede are relieued by it, but they doe not any thing that is good before God. And now touching the words that follow, *Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne, for he that is dead is freed frō sinne.*

This being so notable a matter touching our ingrafting into Christ, and growing together

with

with him to the ſimilitude of his death and reſurrectiō: the Apoſtle doth yet lay it open further, and ſo cōmeth to that other pointe which I noted, of not returning backe again from the life of righteouſnes, to liue vnto ſin. But heere now the ſpeeches which are vſed be very effectuall to expreſſe & to open vnto vs this whole matter. As the olde man, crucified, the bodie of ſinne aboliſhed, and the ſeruice of ſinne from which we are freed. Firſt, what is it which hee calleth our old man? This you muſt vnderſtand, or elſe you ſhall not attaine to the doctrine of the Apoſtle. It is neyther the eſſence of our ſoule nor body, which is called the old man: but the corrupt qualities. As alſo the new man is in the pure & vncorrupted qualities: as whē we are willed to put off the old man, and to put on the new man: it is a ſpeech borrowed from the putting off and on of garments: for the putting off the old man, is as the putting off a moſt filthy garment: the putting on the new man, is as the putting on of a pure and clean garment. Then further we muſt note, why it is called a man, our old man: and that is becauſe the filthy corruption hath by nature ouerſpread all parts of man, both within and without. All the powers and faculties of the ſoule, and all the partes of the body are defiled: ſo that there is nothing

pure in man, as he is in himselfe by nature. The power and dominion of sinne hath gotten the mastery ouer all that is in man. For this cause also, euen as the naturall body of man hath diuerse members, so there are ascribed members to the old man, as when he saith, *Mortifie therefore your earthly members, Colos. 3.* And then reconeth vp particularly those members of the old man, euen vnclean vices, as you may reade in that Chap. Then he saith, *Knowing this, that our old man is crucified with him.* Here the manner of the death is noted, by which this our old corruption of sinne is slaine, teaching withall that it is not crucified, but in the crosse of Christ: for he saith, *With him.* This our old man will retaine his force and power vntill hee be slaine; it is not in man to come out of the bondage of his natiue corruption, vntil it be wounded to death; and nothing there is that can giue that deadly stroke vnto it, but onely the death of Christ: wherfore it is said to be crucified with him. When a man is in Christ, and so the efficacy of Christs death hath crucified his old mā, yet there is still a body of sinne, there doth remaine that whole dead carkasse, though not with the force and dominion it had before, which daylie by little and little is consumed & abolished: for so the words of the Apostle are, that

that the body of sinne might be destroyed. First the old man is crucified, that so the body of sin may be destroyed. Behold here what is wrought by the redeemer. Sinne in mans nature may be espied, and many goodly precepts may be giuen against it, with perswasions to come out of it, but all in vaine, vntill it be crucified with Christ. Moreouer, this we are to note, that the slaine body of sinne, though through the burial of christ it do cõsume & is diminished in the regenerate, so that frõ day to day the remnãts of sin haue lesse & lesse force in thẽ, yet it remaineth in them, & none are fully deliuered from it so long as they liue in this world: for you may reade what the great Apostle cryeth out touching himselfe, *O wretched man that I am! who shall deliuer me from this body of death? Rom. 7. 24.* This slaine body of sinne doth still annoy al the faithfull (but as he giueth thanks there) we shal bee fully deliuered by Christ Iesus our Lord. Nowe followeth the end why our old man is crucified, namely, that henceforth wee should not serue sin. By nature we are all in bondage, wee are vnder a most tyrannous Lord that ruleth ouer vs, euen sin: wee doe our seruice and obedience thereto: Christ doth set vs free from this bondage (as he saith, *If the sonne make you free, then are you free indeede. Iohn, 8.*) and it is by

slay-

ſlaying the tyrant: wherefore he ſaith, *He that is dead is free from ſinne*. Wee all knowe this, that death ſetteth the bond ſeruant free from his maſter. Here-upon *S. Paule* doth reaſon, that if we be dead with Chriſt vnto ſinne, then are we freed from it. So that you may plainely ſee, that they that doe in ſuch ſort profeſſe the Goſpell of Chriſt, as that they doe continue ſtill in ſin, are little acquainted with this, that Chriſt came to ſlay ſin, that wee by dying there-unto, might be ſet free frō the ſeruice and bondage thereof. And now to the other point, which is, that hee which is once crucified with Chriſt & ſo is ded to ſin, the ſame muſt needs, as we ſhewed before, riſe with him, & liue with him: wherevpō it followeth, that he which ſo hath died & riſen with Chriſt, can neuer returne againe vnto the ſpiritual death, which is to liue to ſin. This point is not common, I meane, euery one doth not vnderſtand it, and therefore I doe pray you to marke well the ſpeeches of the holy Apoſtle. Wherefore if we be dead with Chriſt, wee beleeue that we ſhal alſo liue with him. This hath a neceſſary conſequence, as you haue ſeene before in the ſimilitude of a plant: where the ſcience grafted in growing to the ſtocke doeth die and liue with it. *If thē we be dead with Chriſt vnto ſinne.* If the power of his death hath crucified

fied our old man: then doe we beleeue that we also rise with him vnto the new life: for hee rising vp to life, how should we being plãted into him, and growing vnto him, but rise also to life with him? This is the first step vnto the matter now in hand. Then in the next place he addeth, that Christ being enrred into that heauenly life, neuer returneth out of it, to die anie more. This is so euident that he saith, *Knowing that Christ beeing raised from the deade dieth no more, death hath no more dominion ouer him.* If death haue no more dominion ouer him then can he neuer returne from that glorious life: for life is not taken away but by death. Nowe that death shall haue no more dominion ouer him, he sheweth by this reason, that, in that he dyed, he dyed once to sinne, but in that he lyueth, he lyueth to God. This was the cause why Christ dyed, euen that he might satisfie for the sinne of the world, and that he might destroye sinne. This being once done, there is now no cause why it should euer bee done againe, for the full satisfaction is made at once for euer, and sinne by his crosse shall bee vtterly dissolued. But touching his life, the Apostle saith he liueth to God: his life then is perpetuall and euerlasting.

Thus much touching Christ the head. And

now

now hee commeth to the application of it in the members. Likewise thinke yee also that ye are dead to sinne, but are aliue to GOD in Iesus Christ our Lord. First in these wordes the Apostle willeth vs, not barely (as the worde is translated) to thinke: for that is but an opinion: but to conclude as it were necessarie by a Syllogisme (for that speech he vseth) that wee are deade to sinne and are aliue to God through Christ Iesus our Lord.

Here now lyeth the force of his matter, as Christ dyed but once for to satisfie for sinne & to slay it, so all the true members of Christ can but once die to sinne. Sinne or the olde man being once crucified in them, and hauing receiued the deaths wound, can neuer reuiue againe. Christ dyed once to sinne, so his must die but once to sin, for being in him can they be off and on, now dead to sin, now aliue vnto it? Most true it is, that sinne is in the faithfull by degrees put downe, and not at once: but yet it is at once by the death of Christ slaine. Then the partie in whome the old man is once crucified and slaine, is also rysen with Christ and is partaker of the new life, and so with him, or rather in him, is aliue to God. Then marke the drift of the Apostle: If Christ could die but once to sinne and then liueth for euer: then they

they that be in Christ can die but once to sinne, and likewise doe liue with him to God for euer. How then can the olde man once crucified, euer recouer life againe? Or how can the new life, the life of God being once begun be vtterly extinct in any? Seeing the Apostle doth argue vpon this ground, that as Christ can not alter, so they that bee in Christ can not alter. How then shall they that bee in Christ, and so dead to sinne yet liue therein? Howe can any true Christian man continue in sin, that grace may abound: but especially consider how contrarie they be vnto this place, which holde that a man may be regenerate in Christ, and vtterly fall from it. By the doctrine of those, the olde man may be crucified and slaine in a man, and liue againe, and so againe he may bee slaine (if they leaue place for repentance) and liue also from that. Also by their doctrine, the life of God may in a man be extinct, and so he doth not in Christ liue to God. Why then doth *S. Paule* here make such a comparison between Christ and his members which are grafted into him? But let these passe, and returne againe to the former. *S. Paul* now draweth from hence an exhortation vnto all Christians, that seing their professiō figured by baptisme, is so as they must die with Christ to sinne, and rise also with him

vnto

vnto the new life, that therfore they would not let ſinne raigne in their mortal bodies &c. If ſin be ſlaine in you, then you muſt not let it raigne in you, for is that meet, that a dead thing ſhould raigne? And ſhall men obey the luſtes of that which is ſlaine? Surely if ſinne raigne, ſinne is not ſlaine: if any man doe obey the luſts thereof, it is aliue ſtill in him. Such a man without all controuerſie is not in Chriſt, but now marke how the bleſſed Apoſtle doeth frame his ſpeeches in this exhortation. He doth not ſay thus, let not ſinne remaine at all in you, or ſee that in no wiſe you bee found to ſinne: for then all are loſt, if none be in Chriſt, if none bee dead and ryſen with him, but ſuch as are quite voide of all ſinne, *But let not ſinne raigne in your mortall bodie.* Here is all that the faithfull are called vpon, for while they liue here, namely that they obey not the luſtes of ſinne, and ſo giue vnto it a kingdome and a dominion in them. He ſheweth plainely by this that the ſlaine body of ſinne remaineth ſtill in them, and the luſtes thereof be in the minde, but wee muſt not obey them. Alſo he ſaith, *Let it not raigne in your mortall body.* What doth hee by this, giue alowance that ſinne may raigne in the mind. Surely that were a ſmall reformation, if ſinne ſhould bee reſtrained onely in our bodies, and retaine the full

force ſtill in the mind. But ſeeing it can not be but that the motions of ſin wil ariſe in the mind he doth aduertiſe that yet wee ſhould reſtraine our bodies from performing thoſe luſts. It is the like ſpeech when *S. Paul* ſaith, *Be angrie but ſin not*. Hee ſpeaketh not there of an holy anger, which indeede is not ſinne, for then he woulde not will vs to cut it off, ſaying, *Let not the ſunne goe downe vpon your wrath*,, but he doth thereby inſinuate, that man is ſo prone vnto anger, and it doth ariſe ſo ſuddainely oftentimes euen vpon euery occaſion that it can not bee auoided, neuertheleſſe, hee doth aduiſe that we ſhoulde not performe the cruell deedes which anger doth leade vnto. Seeing it can not bee, but that the filthie motions and luſtes of ſinne will ariſe in the minde, yet reſiſt them ſo (this is his councell) that they raigne not in your mortall bodies, or giue not vp your bodies in action to performe ſuch wicked motions. Labor to haue the minde wholy purged from them, but ſeing that can not bee fully attained, let them not haue the raigne and dominion in your bodies. And further, in this exhortation hee willeth vs, not to giue our members as weapons of vnrighteouſneſſe vnto ſinne, but giue (ſaith he) your ſelues vnto GOD, as they that are aliue from the deade, and giue your members as

weapons

weapons of righteousnesse to God. To vnderstand this, you must consider that the holye Ghost likneth sinne vnto a mightie tyrant, who hath his ministers and seruants, attending and setting themselues in his presence, to waite his pleasure what seruice he wil commaund them, which then they execute. And therefore hee vseth here the like phrase of speech, willing vs not to set our members in the presence of sin, as weapons, or instruments, or as it were ministers attending and ready to execute his pleasure. This in deed is the miserable bondage that man is in by nature, that all the powers and faculties of his soule, with all the members of his bodie, are euen willinglie prest and readie, and doe euen present and set themselues as attendants in the presence of sinne, readie to execute the lustes thereof. This being renounced, as it is reason, *S. Paule* exhorteth that we should giue vp our selues to God, as they that are aliue from the dead, and our members as weapons of righteousnesse. This is a goodlie thing which is here required: and all thinges considered verie equall. We haue shewed our selues very ready to the obedience of sinne, wee haue set all our members as attendant, to performe most willinglie the lustes thereof. Shall we not now be as readie to giue vp our selues to God,

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being raised vp from the death of sinne vnto the life of righteousnesse? and shall wee not be as willing to set all our members as instruments and seruants to attend vpon righteousnes, as we were to giue them to sinne? Shal we not change our Lorde, if it be from the worse to the better? Or shall wee not serue the better Lord as willing as we serued the worse? Consider I pray you: what is the reward of those which are the seruants of sinne? Is it not eternal death, euen the torments of hell: and yet how chearefully men performe that seruice? Howe ready be they to obey the lustes of sinne? What is the reward of those which serue righteousnesse? Is it not promised that they shall haue eternall glorie, and shall we not then be as willing and as ready to obey righteousnesse as we were to obey sinne?

And now to the last verse, which I haue read vnto you, *For sin shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.* This is a most excellent comfort, which S. *Paule* vttereth to harten & to encourage all the faithful to resist sinne. We heare of freedome from the yoke of our euill lustes, wee are called vpon to renounce our obedience vnto sinne. Also wee are willed to present all our members as weapons of righteousnes to God: but in the meane

time we doe feele our ſelues ſo oppreſſed with the tyrannous power of ſin, that it ſeemeth we ſhall reſiſt in vaine. Yea it falleth out in manie, that the more they doe reſiſt, and ſtriue againſt their euill luſtes, the more furiouſly the ſame doe ſeeme to rage. Whereupon ſome doe giue ouer ſtriuing, feeling thēſelues ſo yoked, as that they thinke it vnpoſſible to winde out. For this cauſe *S. Paule* ſaith, *Sinne ſhall not haue dominion ouer you.* As if he ſhould ſay, be of good courage, and faint not, reſiſt ſinne with all the force ye can: for albeit the motiōs thereof do ariſe in you very ſtrong, and ſeeme often times euen to leade you away captiue, yet it ſhall not raigne. Why may one ſay, doth not ſin raigne in you: where the motiōs (which ariſeth in the minde) doth take place: ſo that a man is carried into ſome ſinfull actes? Surely we muſt iudge thus, that where a mā doth that which he vnfainedly hateth, and is drawen thereunto, euen againſt his will, he doth not obey ſinne, neither can it be ſaid that ſinne doth raigne in him: But is not ſuch a man in daunger that hee ſhall be ouercome? No verily, for marke what a reaſon the holy Apoſtle doth render. *For yee are not* (ſaith he) *vnder the law, but vnder grace.* The ſumme of the reaſon is this, ſinne hath loſt his force in you and is vnarmed, and you haue obtained an

inuincible power against it, therefore goe on valiantly in resisting, for you shal assuredly obtaine the victorie, and sinne shall not haue the dominion ouer you. Now sinne hath lost his force by this, that you are not vnder the lawe, and you haue obtained your power in this, because you are vnder grace. Is not this a marueilous encouragement? The tyrant is vtterly weakned, and you are mightily armed, therefore goe to & resist, he shal not preuaile against you. This you shall see plainely, if you did vnderstand what it is not to be vnder the lawe, and what it is to be vnder grace. The lawe was Moral, Iudiciall, and ceremoniall. Here wee must needes take it of the lawe Morall: But now how is this to be vnderstood, that he saith, we are not vnder the morall lawe? They bee vterlie awrie which take it absolutely, as if we had no more to doe with the lawe of GOD. The lawe is the rule of holy life: all vices are condemned onelie by it, and alone it commandeth all vertues: what then can be more absurd, then that *Saint Paul* vrging godlie life, should abolish the onely rule thereof? We are stil, vnder the lawe thus, to haue our minde, our will, our affections, our thoughtes, our wordes, and our deedes wholie framed according to the same. It is therefore but in some

respecte, that *Saint Paul* saith, we are not vnder the lawe. Some doe take it to be meant, that we are not vnder the curse of the lawe. Most true it is, that Christ hath deliuered his from the curse of the lawe, as it is written, *Gal. 3.* but that appertaineth vnto iustification: *S. Paul* doth not here deale about iustification, but as we see plainely touching sanctification, that is, the godlinesse which is begun in all the faithfull. Here then it must be vnderstood so, as it is to be applied to the conflict that is betweene the flesshe, and the spirite, in the regenerate. And that is thus, ye are not now vnder the lawe as it is the strength of sinne, *1. Cor. 15. 56.* This matter is handled at large in the next Chapter, where he doth cleare the lawe from all blame, that it is the strength of sinne, or that the natiue corruption in vs, which as an husband, hath force by the lawe in our members to bring forth children vnto death; that is, to beget, and to bring forth wicked deedes, in the faculties of our soules and bodies, being as the wife. For it is accidentarie to the lawe to doe this. For the lawe being spirituall, and requiring an heauenlie puritie, and lighting vpon our nature, which is carnall, or vtterlie corrupt, onely shewing our vncleanenes, and not healing it, concupiscence becommeth more ra-

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ging in vs, which without the lawe lyeth as it were dead. He that is in Christ, and so endewed with grace, or that is led by the spirit of sanctification. Which doth mortifie the deedes of the flesshe, is not so vnder the lawe any longer, as that sinne should haue strength thereby. Thus the holie Apostle then dooth encourage and comforte all those that striue to mortifie their sinfull lustes, telling them, that the tyrant hath lost his force, which he had by the lawe in our corrupt nature, and that we are armed with the mightie power of grace to subdue him, and therefore, hee shall not haue dominion ouer vs. What greater comfort then this? why should we not take heart? The Lord increase his grace in vs, and make vs strong in renouncing all obedience to sinne, and in giuing vp our selues wholy to his seruice:

Amen.

*FINIS.*